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Change Needed

Why Is Interfaith Work Carried On Only by Jews?

By DR. ALFRED JOSPE

Hillel Director, University of Indiana

EVERY November, the monthly breakfast meeting of the Student Religious Cabinet in our campus community is devoted to a preliminary discussion of Campus Brotherhood Week. Twenty or thirty students and professional religious workers of various faiths are gathered to make plans for a cooperative demonstration of group amity and human brotherhood.

This year's procedure followed a long established pattern. The president of the Cabinet, a Catholic, turned to the Jewish representative and requested him to accept the chairmanship for campus Brotherhood Week. He informed him that, as in previous years, the Anti-Defamation League and the Jewish Chautauqua Society had already written to the university and offered to provide speakers for Brotherhood week programs.

However, something unexpected happened. The Jewish representative declined to accept the appointment. His refusal did not come as a surprise to those who had given some thought to the problems of group relations and constructive interfaith cooperation. For several years, Jewish students had organized and chairmanned interfaith activities and campus Brotherhood weeks. They had planned programs, contacted speakers, released publicity, and worked out ways of observance in schools, churches, and on the campus. They had accepted these responsibilities because they felt a vital concern about the development of group amity on the campus.

Jewish students cooperated with their leaders. But few others did. The public convocations on a campus with more than ten thousand students were attended by 75 people, mostly Jewish students. Few non-Jews were present. The Hillel Foundation sponsored a Brotherhood Week service. No other student group or Church did. For years, all interfaith projects had operated in the vacuum of complete public indifference.

A change of strategy was indicated. The new approach, first verbalized by the Jewish representative at the Cabinet meeting, was buttressed further by a letter from the Hillel Director to the Executive Secretary of the University Committee on Religion.

THE problem of strategy in interfaith relations, indeed in the entire area of intercultural relations has more than local significance. It is a national problem. The American Jewish community has frequently approached this problem with a great deal of good will and enthusiasm but at the same time with a disturbing lack of dignity and a profound ignorance of the complex nature of the social and psychological factors that modulate human relationships. Under the guidance of defense agencies, from the ADL to the National Conference of Christians and Jews, we have become persuaded that there is a simple strategy to cure our ills. Make the non-Jew see who you are and what you believe in. Explain Judaism to him. Prejudices are based on ignorance. Give him a chance to understand you and what you stand for. Understanding will lead to appreciation and appreciation, to acceptance. In accordance with this strategy, we have sponsored Brotherhood programs and interfaith meetings. We have printed millions of pamphlets to enlighten the non-Jew about the fallaciousness of his prejudices. We have established interfaith scholarships and sponsored Institutes on Judaism, and we have made our rabbis ambassadors to the Gentiles addressing church groups, luncheon clubs and college students on the true nature of the Jew and his beliefs. Surely, we have tried our best to help in the establishment of a program that would generate a climate of group amity in which proper democratic attitudes can grow. We have done all the work, and we have paid all the bills. But what have we got to show for all our efforts? Have we not consistently proselytized the wrong people? Our pamphlets are being read and our meetings attended mostly by Jews, and a handful of non-Jews in whom good will already overflows. They need not be convinced. But those who ought to be convinced are hardly ever reached by this strategy.

OUR strategy must take cognizance of the basic dilemmas which all minority groups face in their quest for status and acceptance. We are a small minority, without power and highly vulnerable from the effects of social tensions and dislocations. We know we can survive creatively only in an atmosphere of group amity and democratic tolerance. But we can do little to create this atmosphere. Its creation is the task of the majority. We can give a minimum amount of assistance. But the main part of the burden must be carried by the larger and stronger group.

The dilemma is that the majority groups are little interested in the solution of this problem. They are not threatened and, therefore, do not feel keenly about this need. We are threatened. We feel the need. We want to do something about it. But we are the tail that cannot wag the dog.

There is a second dilemma. Our social climate is not only unfavorable to minority groups and cultures that do not "belong", but the members of majority groups frequently resent being told by members of groups that do not "belong" what to do or not to do. They develop certain psychological blocks which have a significant bearing on our problem. It is psychologically and strategically unsound for Negroes to present their grievances before white audiences. Progress will be made when white men rise up and organize to demand justice for the Negro. It is of little help that the Northern white raises his voice in protest

No Vote On Partition At Post Press Time

By The Editor

The decision on partition had not been made by the time this issue of The Post went to press, one day earlier because of Thanksgiving. Any news report which would have been printed at the time we went to press, would have been outdated by Friday, the day most readers receive The Post.

ACTION ON CONFERENCE, NAME IS DEFERRED BY U. A. H. C.

NEW YORK—The executive board of the Union of American Hebrew Congregations, whose president is Rabbi Maurice Eisendrath, decided to make no decision on affiliation with the proposed permanent American Jewish Conference at a meeting here last week-end.

Dr. S. S. Hollender and Max R. Schroyer, both of Chicago, were delegated to represent the Union at the Chicago meeting. Rabbi Eisendrath is chairman of the committee on future organization of the Conference.

A proposal to change the name of the Union to that of The Union of Liberal Synagogues was referred to the next meeting of the executive and ultimately to the biennial council that will meet in Boston next autumn.

The proposal to change the name was made by a committee headed by Rabbi James G. Heller of Cincinnati, who declared it to be the consensus of his committee that the word "liberal" would approximate more nearly the original intent of the founders of the movement and would be more consistent with the aims of progressive Judaism.

It was decided to circularize individual congregations and all the board members for an opinion on the subject.

West Coast Philanthropist Dead

SAN FRANCISCO—Jacob Levison, financier and civic leader, who for 2 decades was president of Mount Zion Hospital, died in his home here in his eighty-sixth year. Mr. Levison was an outstanding marine insurance authority.

Council, Hadassah Founder Dies

ELIZABETH, N. J.—Mrs. Bertha Beck Hersh, a founder of the Elizabeth Council of Jewish Women and Elizabeth Hadassah, died in New York after a brief illness. She was 75.

against lynchings and Rankin and Bilboism. Progress will be made when the Southern white man can be aroused to join the fight.

In the same way, it is of little help to the Jewish cause that a Jew gets up before the Rotary Club or in the First Methodist Church to preach to the Gentiles that we really are neither Bolsheviks nor money bags, that Jesus actually was a Jew, and that proportionally we purchased more war bonds and mobilized more manpower than any other group in the war. Progress will be made when the integrity of the Jewish name is defended by Gentiles. For exactly the same reason, our inter-faith efforts are of little value, indeed employ a strategy of error, as long as they are sponsored only by Jewish groups and the non-Jewish groups remain indifferent to the realization that the creation of an atmosphere of group amity is the precondition for the proper functioning of a balanced democratic society.

WE must begin to realize that human relations are a two-way street, and our strategy should be revised accordingly. We should continue to join wholeheartedly in a day by day program for the improvement of human relations. But it is an error to assume that we can do the job singlehanded. Therefore we should put an end to the self-debasing practice of sponsoring and paying for good will projects which prove our good will to no one but ourselves. We need a new strategy, a strategy of dignity, not of debasement. Our goal must be to employ a strategy that will mobilize other groups to join hands with us in a mutual effort to generate a social climate in which human relationships can be established on the level of mutual appreciation and cooperation.

Eyes Turn to Chicago As Conference Opens

(See Heller, Goldstein Articles, Editorial In This Issue.)

CHICAGO—The fate of the American Jewish Conference was to be determined here this weekend when the fourth session takes up the report of the Committee on Future Organization.

The big men of the Conference are on the opening session, which will be held at the Chicago Civic Opera House. Talks are scheduled by Frank Goldman, president of B'nai B'rith, Louis Lipsky, and Dr. Abba Hillel Silver, if his duties at the United Nations do not keep him at Lake Success.

Eisendrath To Report

Dr. Maurice Eisendrath, head of the Committee on Future Organization, will present his report at the Saturday night session, but general debate on the plan will not begin until Sunday afternoon.

It is the Eisendrath Plan which undoubtedly will call for the major fireworks at the convention. The plan already has been widely discussed at meetings throughout the United States and in the press. The Sunday night session too has been given over entirely to the debate on the plan.

Palestine, European Reports

The Sunday morning session will be devoted to exposition of the situation in Palestine and Europe with Mrs. Rose Halprin delivering the report on Palestine and Rabbi Phillip S. Bernstein and Col. Bernard Bernstein, discussing the European situation.

The standing committees of the Conference will meet Monday morning, and the Conference will end with the afternoon session when reports, adoption of resolutions and election of officers will take place.

A luncheon has been arranged at the Stevens Hotel Sunday, which will be addressed by Rabbi Stephen S. Wise.

Nashville Mourns Death Of Alvin Kornman, 55

NASHVILLE—The unexpected death of Alvin L. Kornman, leader in Jewish and communal causes, shocked the Jewish community. Only 55 years old, Mr. Kornman succumbed to a heart attack. He was head of "Famous K Clothes."

B B SPONSORED DEBATE GOES ON, BUT ADL MAN WITHDRAWS

YONKERS—The debate between Albert Kahn, whom Rabbi Benjamin Schultz called an avowed Communist, and Bruno Shaw, radio commentator, on the subject: "Is the Soviet Union responsible for the Present Condition in the U.N.?" took place here without unusual occurrence.

Originally Kahn was to debate with Dr. Howard Marston, of the Anti-Defamation League, but the latter, although he attended the meeting which was sponsored by the local B'nai B'rith lodge, did not speak. He declined, saying

that there was a "misunderstanding" of the topic, and that he was not prepared at that time to speak.

Earlier in the week, it was reported that the ADL had been asked to prevent Kahn's speaking in Yonkers, "in order not to stir bad feeling among local Catholic groups." Failing to do so, the ADL, it was said, asked its representative, Dr. Marston, not to debate.

Rabbi Schultz told this reporter that he did not attend the debate in "protest against the B'nai B'rith's providing Kahn with a public platform."

No mention whatsoever was made of Rabbi Schultz at the meeting.

Following the debate, Alexander Perlman, president of the local B'nai B'rith group, told this writer that "there was nothing provocative about the meeting," that Kahn was "not a rabble-rouser," that he seemed to be a "great Roosevelt man who favored progressive legislation," and that he warned the Jewish people that "there is a formidable fascist movement developing in this country, and Jews must get together to preserve their freedom."

NEW YORK

By M. Z. FRANK

OF recent years, American Jews have been treated to a liberal education about the Palestine situation. But the better part of that education, in quantity, and even more in quality, has been without much benefit of Zionist Educational Departments. The Herald Tribune, and the New York Times, the PM and NY Post, the Nation and the New Republic, Collier's and Harper's and the Atlantic—they have done the educating, so much better than and Zionist body, except the Emergency Council. Some of the Jewish press, Yiddish and Anglo-Jewish, have done a splendid job.

The Emergency Council has done a great job, in arousing public opinion, in setting into motion the very trends which have induced the Herald Tribune to devote so much of its best material and its best talent to the Palestine question, and in helping to steer those trends. But not so the bodies which constitute the Emergency Council. Neither the ZOA, nor Hadassah, nor the Labor Zionists, nor the Mizrahi. We have done a great job educating the general public on the immediate issue. We have flopped in the job of educating the Jewish public on the long-range issues. It's an awful flop.

The ZOA is too busy whipping up enthusiasm to do any real educating. Hadassah takes its educational work much more seriously, but its program lacks vision and is seldom of good quality. The Labor Zionist educational program is perhaps better than Hadassah's, but not much. I don't think Mizrahi would rank first, and none of the four is even middling good. Whereas in the Emergency Council the best is never good enough and there is a relentless drive to reach the objective, in the constituent bodies, anything that has the semblance of a noble attempt is welcomed as an achievement.

THESE WORDS are addressed in public to Dr. Robert Gordis, newly-appointed chairman of the ZOA Educational Department. For the first time in years, a man of the talents and ability that Dr. Gordis possesses is placed in charge of the Educational Department. His reputation is at stake. Either he will effect a revolution or it is a dismal failure. Merely an improvement on what has been done in the past won't do. To treat the position of Educational Chairman as just another one of a prominent and busy rabbi's manifold activities will doom the task to failure from the very beginning. It is a stupendous task and ought to be treated as such. Dr. Gordis has it within him to make the job succeed—if he gives it all he has. If he does, he will become the Salmann Schocken of American Zionism.

Some time over thirty years ago, Salmann Schocken, a thoroughly-assimilated German-Jewish leading industrialist, a recent convert to Zionism, became the Chairman of the Culture Commission of the Zionist Organization of Germany. Within a few years there was a profound change in the thinking and feeling of most German Jews, and for the first time since the era of assimilation had set in, they began to look upon themselves as part of world Jewry. Under Salmann Schocken, the German Zionists opened Hebrew schools for children and Hebrew courses for adults and published books and periodicals in German on Jewish subjects of an unusually high standard.

I am not suggesting that Salmann Schocken's policy in Germany can be copied entirely in all its details by Robert Gordis in this country. Time, place and circumstances are different. In fact, I question whether Salmann Schocken himself, as a publisher, can be as successful in America as he was in Germany and as he is in Palestine if he follows too closely the road he mapped out for himself thirty years ago. What the program should be for Zionist education in America, I need not discuss in this column. Let Robert Gordis and Carl Alpert do the planning—it's their job. But, like Herschel Johnson, I make reservations about my criticism in the future.

NOW a few words about Salmann Schocken and his American venture.

Out of Dr. Schocken's activities in the Zionist movement in Germany grew several others which took on, as time went on, the nature of a private endeavor: the Institute for the Study of Medieval Hebrew Poetry, a collection of old Jewish manuscripts and first editions, and of Jewish objects of art, and, finally, the Schocken Publishing House. It began in Germany, in Hebrew and in German, but mostly in German. It was later transferred into Palestine—in Hebrew. Now the Schocken Books have come to America, in English.

I have already hinted at what I consider the chief basic fault of the new endeavor: the attempt to follow too closely the pattern set

in Germany. Almost everything produced so far by the Schocken Books has too much in it of the art collection and too little of the throbbing life. To Dr. Schocken, Jewish history, Jewish ethics, Jewish civilization in all its epochs—and especially during the past few centuries in Central and Eastern Europe—is like the finest are in the world. He loves collecting it and arranging and presenting it, in the most skillful manner possible. He is a great art collector, the greatest in the Jewish world. Every book published by the Schocken is exquisitely beautiful in appearance. Its style is of a high literary standard. The workmanship is superb. Nothing but the best will do. But there is not enough life in it.

ALREADY, HOWEVER, the Schocken Books have made a tremendous contribution to the cultural life of American Jewry. Take the two picture books—Roman Vishniac's "Polish Jews" and Jacob Rosner's "A Palestine Picture Book." Both are collections of photographs, the former of a Jewish civilization that has vanished in the horrible tragedy, the latter of a rising new Jewish civilization. Never have American Jews been given such comprehensive documentations of the two subjects, so beautifully presented.

The only thing that can compare with the Palestine Picture Book is Ellen Thornebecke's "Promised Land." In Mrs. Thornebecke's book, the photography is not as good as in the Schocken book, but the story is told more graphically, in the accompanying charts and notes. "Polish Jews" includes a fine preface on the nature of East European Jewry, condensed from Dr. Abraham Heschel's essay.

One need not be a highbrow to enjoy and to learn from these picture books—the two published by Schocken Books and the one of Mrs. Thornebecke, published by Harpers.

But most of the other books published by Schocken are intended for intellectuals. This is especially true of the Schocken Library Books at \$1.50 a piece. Now this is not in my bailiwick and the books ought to be reviewed by Theodore Lewis. All I can say is that they are terribly cheap in price, beautiful in appearance and that they look all right for content.

IN CASE you have forgotten what Louis Levinthal wrote about me to the Editor, I want to remind you that I am very venal and can be bought. In connection with my remarks about Salmann Schocken and his work, the following three facts ought to be born in mind:

(a) I work for Hacaretz, a daily newspaper in Tel-Aviv, owned by Gustav Schocken, son of Salmann Schocken;

(b) Hannah Arendt, editor of the Schocken Books, bought me a lunch the other day;

(c) Nahum Glatzer, who edited two of the most important Schocken Books, is an old friend of mine.

I SEE from a Tel-Aviv weekly that a local storekeeper, on being interviewed by an inquiring photographer, suggested that the Haganah should provide the ships for evacuating the British soldiers from Palestine. . .

I Think As I Please

By CARL ALPERT

Council For Judaism Will Not Dissolve

SOME day—soon—I expect to pick up a copy of the daily newspaper and find a prominently displayed news story reading substantially as follows:

NEW YORK, N. Y.—Formal ceremonies were held at a downtown hotel last night, at which Lessing Rosenwald, president, and Rabbi Elmer Berger, director, of the American Council for Judaism, publicly announced their resignation from the Jewish people. Some two hundred members of the Council were in attendance, and declared their own resignations effective simultaneously.

In an interview with members of the press Mr. Rosenwald declared that his action was taken as the honest consequence of views conscientiously held. "My firm belief that the establishment of a Jewish State, anywhere in the world would pose the problem of dual allegiance for American Jews, now comes up against the practical realities of such a state," he said. "The conflict between my Jewishness and my Americanism can now be resolved only by withdrawing from one or another, and I choose to resign my membership in the Jewish people."

He made it clear that his action was being taken with great regret, but the choice had been forced upon him by the United Nations decision.

RABBI BERGER ascribed his resignation to similar motives, but expressed greater bitterness against the Zionist Jews who, he claimed, were responsible. "So long as there was any chance of combatting Zionist extremism from within, I was willing to remain a Jew, and endure the hardships and embarrassing positions into which Jewish nationalism has forced all our people. It is now clear that a Jewish State will be established, however, and under the circumstances I have no choice, as an American citizen, but to make clear my repudiation and disavowal of all connection with that state and its people. My resignation is effective at once."

Others in the audience were equally firm, but not quite as certain of the logic of their position. Queried by a reporter, one elderly lady admitted that she was a little "confused".

"Does this mean that you are no longer a Jew by religion?" she was asked.

"Oh, no," she replied. "We still follow the Mosaic faith, but we have resigned from the Jewish nation."

"But—," insisted the reporter, "as I understand the principles of your American Council for Judaism, there is no Jewish nation. How can you then resign from something which you claim does not exist?"

The lady smiled wanly. "It is a little confusing, isn't it?" she admitted.

RABBI BERGER was asked about the future of his organization, which is estimated to have a membership of almost ten thousand persons in the United States. Would the American Council for Judaism be dissolved?

"WE DO NOT plan to dissolve the Council," he said, "but it is possible we may change our name. We are interested in the preservation of decency and justice and fair play everywhere. True, we have lost our battle to save Judaism, but we were never chauvinistic about it. We are equally concerned about the preservation of the integrity of others as well. To that end we have given serious thought to a plan . . ." he looked over at Lessing Rosenwald, who was listening in silence, ". . . a plan to safeguard the Arabs of Palestine from the horde of foreign invaders who are about to descend upon their country. It is clear that the Zionist invasion will menace not only the civil and economic freedom of the Arabs, but their religious rights as well, and it is the latter fact which disturbs us. As Americans we feel that no religious group should be subordinated or oppressed by another. Hence it is altogether possible that other American Jews who feel as we do, may join with us in our new American Council for Mohammedanism, designed to serve these ends.

"In fact," he added, our preliminary surveys indicate that the vast majority of unaffiliated American Jews feel as we do on the subject."

"Will it not be a difficult task to look after Arab rights from afar?" a journalist asked.

"To be sure," Rabbi Berger replied, "and we have accordingly planned to move our organization to Palestine, where we will be in a position to oppose Zionism with all the power at our command. Our headquarters will be in Tel Aviv—we shall find a non-sectarian section of the city—and we have already made application for immigration certificates under the next quota."

"Yes," he concluded, "our residence in that country will be permanent."

Rep. Bolton Tells House Arabs Ready To Fight

WASHINGTON—Warning that the Arab states surrounding Palestine are preparing to fight the establishment of a Jewish state, Congresswoman Frances P. Bolton, Ohio Republican, told the House Foreign Affairs Committee hearing on foreign aid that the U. S. stand backing partition had created general "dissatisfaction" in the Middle East.

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David Rosner, Mgr.

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Rabbi Nathan Wise has been registered for another two-year period as the spiritual leader of Congregation Beth Jacob of Plymouth, Mass.

David L. Ullman was elected president of the Philadelphia Jewish Community Relations Council at its eighth annual dinner. He succeeds Abraham L. Freedman.

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COUNCIL FOR JUDAISM DROPPED FROM COMMUNITY COUNCIL

Special PHOENIX—Last July, at a meeting in which only seven delegates to the Jewish Community Council voted, the Arizona Chapter of the American Council for Judaism was "admitted" to Council membership.

In the weeks that followed, feeling about the "admission" ran high in Zionist circles.

In October, at a regular Community Council meeting, the legality of the Rosenwald group's membership was unchallenged. It was argued by some that since no quorum had been present there had been no real affiliation. Others claimed that the anti-Zionist unit was entitled to membership in the interests of democracy. There also was an intimation that their exclusion might mean the loss of several big gifts in the 1948 Council drive.

Admission Repealed

Finally, the Arizona Chapter's admission was cancelled—on the ground that they had not been legally admitted in the first place.

However, there are indications now that some members of the American Council for Judaism still intend to make their organizational voice heard officially in the Community Council. Efforts are being made to pave the way for the anti-Zionists' admission.

Zionists Won't Help

At meetings of two Zionist groups within the past two weeks, verbal free-for-alls have been precipitated by the introduction of a motion whereby the Zionists would urge the Community Council to admit the Arizona Chapter. In each case, both at a ZOA and a Masada gathering, the motion overwhelmingly was defeated—but not without ill feeling.

So at present it's still "out again" for the Arizona Chapter of the American Council for Judaism.

40,000 Egyptian Jews Face Loss Of Jobs

Jewish Telegraphic Agency

CAIRO—The Egyptian Government has refused to exempt some 40,000 Jewish residents from compliance with an alien registration law on the technicality that they are legally stateless persons.

In effect, the refusal to grant citizenship to those Jews, all long-time or native born, will bar many of them from employment because another feature of the law, which went into effect Nov. 11, limits the number of "foreigners" who may be employed in Egyptian business enterprises.

A Founder Of Z. O. A. Succumbs At 90

Special

PHILADELPHIA — Heinrich Rosenbaum, one of the founders of the Zionist Organization of America in 1897, died at his home here at the age of 90.

Born in Berlin, Mr. Rosenbaum entered the Zionist movement in 1897, when the first Zionist Congress was convened at Basle, Switzerland, by Theodore Herzl.

To Install Rabbi Malinowitz

BRIDGEPORT, Conn.—Rabbi Moses S. Malinowitz, newly-elected spiritual leader of Congregation Ahavath Achim, will be officially installed at a public ceremony in the synagogue Sunday evening. Rabbi Meir Felman of the Brooklyn Judea Center, who served Ahavath Achim for a decade, will speak at the installation ceremonies.

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Rosenwald Hits Plans For A. J. Conference

Special

NEW YORK—Lessing J. Rosenwald, president of the American Council for Judaism, declared in a statement issued here that Americans of Jewish faith neither have nor want separate political claims or representation as Jews, in voicing the Council's opposition to plans to establish the American Jewish Conference on a permanent basis to coordinate all Jewish activities in the United States.

Mr. Rosenwald took exception to the announcement that the plan of the American Jewish Conference "contemplates separate political representation by Jews, as Jews, to our government, to the United Nations and a special political attachment of Americans of Jewish faith to the political structure in Palestine."

Can't Speak Politically

Mr. Rosenwald said that Americans of Jewish faith are not organized politically and therefore "it is impossible for any individual or single agency to speak politically for them in a democratic way."

The whole idea of political activity along separate religious lines," he added, "is repugnant to the American idea of democracy in which church and state are separate and political rights and responsibilities transcend race or creed."

"As Americans, our political representation to our own government is through our precious right of the ballot and full participation in the procedures of the recognized political parties of the United States.

"As Americans our representation to the United Nations is through the accredited representatives of our own government to that, or any other international political organization."

Contacts Through U. S.

"As Americans our political contacts with a future Palestinian government, to be determined by the United Nations, will be through the proper agencies of the government of the United States, as are our political contacts with the government of any other foreign state."

The Council, Mr. Rosenwald concluded denies "the right of any individual or group to disturb this normal, integrated status of American citizenship," and expressed belief that "Americans of all faiths will reject the self-declared authority of any person or agency that attempts to create such special, political categories for our fellow citizens of Jewish faith."

Post Advertising Pays



They're Happy Now

These Jewish children from Europe are shown as they set foot in the Holy Land after release from Cyprus. The suffering they have undergone already is in the background.

Cyprus DP's Yield Visas to 3500 Orphans, Babies

Jewish Telegraphic Agency

JERUSALEM — Preparations for the speedy admission from Cyprus of orphans under 18 and children under two together with their parents, in all, some 3,500 persons, were going ahead this week following the Palestine Government's favorable decision on the Jewish Agency's request.

The number admitted will be deducted from the monthly Cyprus quota of 750 until the total is made up. The other internees agreed to waive their turn after a visit from Goldie Meirson, head of the political department of the Jerusalem section of the Agency. It is estimated that the infants will number 450, their parents and families another 1,000, while there are about 2,100 orphans under 18 on the island.

U. S. German Zone Doesn't Want 20,000 DP's

MUNICH — American military authorities in Austria have been clamoring for the transfer of at least 20,000 Jewish internees to the U. S. zone of Germany because Army facilities in Austria are swamped, it was confirmed here.

It was also learned that the U. S. officials in Germany are opposing the request, asserting that the problem in their zone is large and troublesome enough without the addition of several tens of thousands of DP's.



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J. D. C. AND U. P. A. TO OWE BANKS 40 MILLION BY 1948

Jewish Telegraphic Agency

NEW YORK—The constituent agencies of the United Jewish Appeal will end this year with substantial operational deficits. The J.D.C. expects to owe over \$20,000,000 to banks and to the U. S. Government for purchases of supplies. The cash deficit of the U.P.A. will also be over twenty million dollars.

USNA Sets \$13,664,000 Quota For 1948

Jewish Telegraphic Agency

CHICAGO—Declaring that \$7,278,000 of its 1947 budget was used for direct aid to new immigration, the United Service for New Americans is asking for \$13,664,000 for its program to displace persons and refugees entering the United States in 1948. Irvin Bettmann, Sr. of St. Louis, chairman of the financial planning committee of United Service for New Americans, announced the quota following a meeting of the committee here.

United Service has expanded during the past year and a half until it is now the second largest voluntary welfare agency operating in the United States, next to the American Red Cross, he revealed. "The U. S. is giving haven this year to about 25,000 Jewish survivors of Nazi persecution, as well as to tens of thousands of Christians," he pointed out. "This is more than are being admitted to any other country in the world during 1947."

Histadrut Convention In New York Nov. 29-30

Special

NEW YORK—Four outstanding leaders of the Histadrut, the Jewish labor federation of Palestine, will address the 24th annual convention of the National Committee for Labor Palestine here Saturday and Sunday. The Committee, which has just raised nearly \$3,000,000 for the Histadrut program, will launch its 1947-48 drive for \$5,000,000 during the convention.

The total 1947 expenditures of the constituent agencies of the United Jewish Appeal will amount to about 160 million dollars. It is clear by now (Editor's note: the 1947 U.J.A. will raise somewhere under \$130,000,000) that this sum will not be available.

The Joint Distribution Committee expects that it will receive in cash \$56,000,000, of which more than three million dollars were raised outside the U.S.A., from campaigns in Canada, South Africa and South America. Its cash disbursements, as distinct from appropriations for the year, are estimated at about 64 million dollars, and its appropriations total about 76 million dollars.

The U.P.A. and its constituents—the Keren Kayemeth and Keren Hayesod—anticipate total cash receipts of about \$53,000,000, while their estimated disbursements for the year exceed \$73,000,000.

2 Fly Here To Report To U. J. A. Conference

Jewish Telegraphic Agency

NEW YORK—Eliezer Kaplan, Treasurer of the Jewish Agency for Palestine, and Dr. Joseph J. Schwartz, European Chairman of the Joint Distribution Committee, will fly to the United States to report on the needs of Jews overseas to American Jewish leaders at the quota-setting national conference of the United Jewish Appeal in Atlantic City, N. J., Dec. 12-15.

Hundreds of Jewish community leaders from every section of the United States are expected to attend the conference.

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Rabbi Heller Would Drop National Bodies From Conference

By Rabbi James G. Heller

A STATEMENT ON THE PROPOSED PLAN FOR A NEW AMERICAN JEWISH CONFERENCE.

THE time seems to have come for a careful study of the plan submitted by the Committee on Future Organization of the American Jewish Conference, made public in the latter part of May, 1947. Public opinion has begun to crystallize on this issue. Hearings, of varying degrees of effectiveness, have been held in a number of communities. At some the reaction seemed mildly favorable; at others, especially as the process of clarification has continued, distinctly unfavorable. Public opinion in the American Jewish community moves slowly, but it arrives usually at a point of view in consonance with its own inherent interests.

Some national Jewish organizations, invited to come into the new Conference, have already indicated their refusal. A number of others, it can be predicted confidently, that have not yet formally considered the matter, will also come to a negative decision. The primary purpose of the plan, namely, to effect a "reasonable" compromise, which would induce all great national Jewish organizations to affiliate, seems doomed to defeat. The bait is not attractive enough! If this is true, then the whole calculation, upon which the plan rests, is in error. A compromise is valuable only to the extent that it secures a co-operative enterprise. If one party finds the compromise not to its liking,—there are only two courses open: to make further concessions to the unwilling factors; or to abandon the whole effort at compromise as futile!

It is, however, not enough to state the present situation, to analyze the proposal,—as we shall proceed to do immediately hereafter. No one deeply concerned about the life of American Jewry, no one who feels that the future may hold not less but more serious problems, can contemplate without foreboding the possibility that the forthcoming meeting of the American Jewish Conference may be its last; that the present plan may be rejected and no other devised (on the spur of the moment) to take its place. Two things are needed, therefore: a careful study of the present plan, to display the inadequacy and the inadvisability of its compromises; and a proposal that shall lead toward the convoking of another American Jewish Conference, along democratic lines, capable of effective, uninhibited action.

The Present Plan

FIRST we devote ourselves to a brief analysis of the present plan. Its essential factors are as follows:

1. The future American Jewish Conference is to be "democratic in structure and representative of the American Jewish community." Its purposes shall be "to secure and protect Jewish rights and to promote the contribution of the Jewish community to American democracy."

But there are reservations to these purposes. The American Jewish Conference of the future shall be required to act through the Jewish Agency for Palestine, on matters related to Palestine; through "the recognized Jewish agencies" in the field of "Jewish rights in the United States"; and through the overseas relief agencies in matters appertaining to them.

These organizations may be "requested" to "submit reports periodically" to the Conference. Whether they will consent to do this, and what disposal is to be made of these reports, either as to action or policy, is not stated. It may be assumed, however, on the basis of the human situation that, if these groups report at all, they will refuse to submit to recommendations, alterations of essential policy, proposals for different lines of action.

Won't Yield Now

THERE are the concerns in the "field of international affairs," outside of Jewish rights, relief, and Palestine, on which the Conference "shall act for American Jewry in all representations before the United States government," etc.?

If organizations, represented in the present American Jewish Conference, were unwilling to give up any of their prerogatives at a time of tremendous emergency in 1943 and onward; if almost immediately after the first assembly at the Waldorf in the fall of that year, this became evident: how much chance is there of any sacrifice, any yielding on their part, in 1947 or '48, when the American Jewish community has returned to "normal?"

The optimistic estimates of the success of the American Jewish Conference, made repeatedly by members of the committee entrusted with the task of formulating this plan, do not seem to coincide with the facts, or, we believe, with the general opinion of the American Jewish public.

Recalls First Session

GREAT HOPES were entertained after the days Henry Monsky convoked the preliminary meeting of national organizations in Pittsburgh. There was a general feeling of tremendous need, of calling together an over-all body, impressive enough to cope with the world-situation, capable of mobilizing and expressing American Jewish opinion, serving both to assemble that opinion and to translate it into action, in regard to Palestine Jewish postwar

rights, and the other fields which became of interest later on. All of this was in evidence at the first session. Though concentration was chiefly upon Palestine, the spirit of the delegates was obvious. They felt that a historic step had been taken, that a new force had arisen in American and world Jewish life. Their feeling was that henceforth this was to be the American Jewish organization, appearing first and foremost before national and international gatherings, striving to secure freedom and statehood in Palestine, civil rights for Jews all over the world. They expected to hear its voice, to be told of its representatives. It was probably their essential concept, expressed in a resolution at the Conference on the implementation of its own actions, that, while the relevant organizations would co-operate, primacy of decision and primacy of action would rest firmly in the agencies of the American Jewish Conference.

Nothing of the sort happened. At the second meeting of the Interim Committee it became evident that some national organizations had a totally different idea of the place and purpose of the Conference. Some of those who had spoken most eloquently about the epochal character of the first New York assembly were among the first to sabotage the Conference. The very men who had spoken of this as the voice of American Jewry did everything within their power to make that voice small and ineffective. It was said that the Conference had no money, and no personnel, to carry on its purposes; that it was lacking in experience. Whether this was true or not, the results were soon in evidence.

Conference Rubber Stamp

THE REPRESENTATIVES of the Conference became for all practical purposes rubber-stamps on organizations that had existed before the Conference, and that continued unchanged after it. Other organizations watched the Conference jealously, lest it should transgress its original "terms of reference," and begin to invade their own chosen fields, in which they had a vested interest.

Though the Conference, and its committees, passed some resolutions, occasionally sent representatives to persons and places busied with the problems relevant to it, it came to mean less and less. The center of interest soon shifted from it. There was an instinctive feeling, among the Jewish masses, that the Conference, after one intensely dramatic session, had ceased to play a central role in American or world Jewish life. The reluctance of many communities to contribute adequately toward its budget reflected this sentiment.

The restlessness of the delegates at every session after the first, their obvious dissatisfaction with the limitations of the Conference and the tactics of representatives of some national organizations, were reliable indices of the way the Conference was moving.

The problem of changing the Conference has always been difficult. The character of the original elections, the organization of the first Conference by the "bloc" system, tended to give the pre-eminent place to national organizations, especially those which had to do with sharp differences of opinion. It tended to tie delegates to these organizations, to give them a certain sense of loyalty, not to the cause but to the party. When, therefore, the question of reorganizing the Conference came up, the genuine, overwhelming wish of the delegates to have a Conference without limitations upon its freedom of action, without compromise that would tie its hands in every field of Jewish interest and concern for the sake of the Jewish organization already in the field,—all this was suppressed by the tacit threats of national organizations, by their unbending opposition, and by their distortion of the issue!

Would Perpetuate Condition

THE PRESENT PLAN proposes to perpetuate this condition. It excuses this on the basis of practicality, on the necessity of compromise. There are two parties now in respect to this compromise: one, those national organizations which have already indicated their refusal to go along, or which will soon indicate that refusal (it is an open secret that there are several in the offing); and the American Jewish Congress, which has stated its rejection of the present plan, on the score that it gives no real power of decision to the proposed new Conference. In its public declaration the Congress says that "American Jewry must not be deluded today into mistaking the elusive shadow of limited co-ordination for the meaningful substance of democratic unity." This is plain-speaking. It strikes at the nub of the question.

The plan seems to please a few of the organizations that have expressed themselves. It is a work of appeasement,—and, like all appeasement, fails to appease. This is the psychology of this process, in Jewish as in world affairs.

Why Go On With It

SINCE THE PLAN will not purchase the affiliation of dissenting national organizations, since even to some of them that believe in Jewish democratic unity, it appears weak and impotent, why continue with it,—why go on with the futile task of cloaking the truth, and of obstructing the achievement of a body that shall genuinely and effectively represent American Jewry?

2. What, as far as can be foreseen from this plan, would be its effects, if adopted?

Especially in the two latter fields, mentioned in the plan (namely in that of "Jewish rights in the United States", and in the field of "overseas relief and rehabilitation") the Conference would be confined to "acting through" the recognized agencies. Precisely what would

this mean?

Let us assume for a moment that there was a strong difference of opinion in the American Jewish community,—that general opinion favored one step, and the organizations concerned with "Jewish rights" another. What would happen? The Conference would meet. It would formulate a resolution. It would perhaps pass that resolution by a large majority. The resolution would then be referred to the agencies in question for action. This is a necessary inference,—for the Conference must "act through" them. This gives the agency, to which the resolution would be referred, complete freedom of action. It would have upon it no obligation other than that which would come from its own consent, from its recognition of public pressure.

Be it added that some Jewish organizations are not overly amenable to "public pressure." The history of our national Jewish bodies already contains several chapters that are pertinent. Public opinion has openly accused them of duplication, in fund-raising, in program and in action. Their response has been niggardly. They have sometime created the appearance of unity, of cooperation, while at the same time they studiously avoided the reality.

Must Decide Policy

IT MUST BE clearly understood that the right to act here carries with it the right to decide policy. The opinions of the Conference would have no power other than that of recommendation. Organizations would have a tacit veto power.

But the matter goes farther than this! There would not be a body, representing Jews throughout the country, dedicated simply and solely to the collation, expression, and implementation of Jewish opinion on matters that have to do with its own vital interests. In this organization would be the very groups that also have the right of veto outside it,—that is, if they see fit to come in under this plan! These organizations would, in a certain sense, be in the Conference and not of it. They would have the strange right of sitting in the meetings, taking part in the discussions, striving with might and main to persuade delegates to their own opinion, and then, if they lose, going to another meeting outside the Conference, and regarding the decision of their fellow-delegates as no more than a momentary aberration, as a pleasant piece of advice which they can ignore at will.

This is no fantastic picture. It has already happened in other places, and in other national assemblies. It is part of the logic of the situation. Organizations tend to have a life of their own. They develop vested interests. Their relation with their own clientele is often tenuous and rare. The so-called democratic controls, exercised on them, by their own boards, or subscribers, tend to be much more apparent than real. Organizations fight for their own interests, for their right to pursue their own way without let or hindrance. They are not going to change overnight. And the fact that some are public-spirited, that some put the interests of the Jewish community before their own, does not change the fact that there are others that do not!

Concession Not Logical
3. THE FOURTH section of the plan continues the practice, which was arrived at in advance of the first American Jewish Conference,—in fact, as a compromise with the American Jewish

(Continued on next page)

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Dr. Goldstein Shows Errors of Conference Opponents

by DR. ISRAEL GOLDSTEIN

THE opposition to the Eisen-drath Committee's proposals for an American Jewish Conference comes from three sources,—the negativists, the alternativists and the perfectionists.

The negativists do not want any kind of over-all American Jewish organization. They still suffer from the hangover of phobias lest the over-all Jewish organization be regarded by American public opinion as "a state within a state." These people have apparently been asleep for a long time, nor do they know their American Jewish history. They need to be reminded that in 1858 there was organized the Board of Delegates of American Israelites for the purpose of protecting Jewish civil and religious rights at home and abroad.

By this time it should be transparently clear to anyone who thinks about it that American Jewry needs organization more than ever, for the purpose of protecting the civil and religious rights of Jews at home and abroad. Such an organization exists in England in the Board of Jewish Deputies; similar organizations exist in other countries. American Jewry should be no exception.

THE ALTERNATIVES are those who say that other organizations exist for this purpose and can be relied upon to fulfill the responsibilities involved. To those who propose that the Council of Jewish Federations and Welfare Funds be charged with these responsibilities, it needs to be said that the welfare funds and federations are

neither intended nor equipped for purposes of policy-making on questions of Jewish concern. They are intended and equipped mostly for Jewish philanthropy. Their leadership consists, for the most part, of men whose qualifications are in the realm of philanthropy, either as contributors or as administrators, but not in the realm of civil and political affairs.

To the adherents of the American Jewish Committee, American Jewish Congress, B'nai B'rith or the Jewish Labor Committee respectively, who believe that their own special organization can fulfill the purposes called for, it needs to be said that none of these organizations represent as large a cross-section or as democratic a constituency or as representative a body as the American Jewish Conference is today, or its successors would be tomorrow.

The greatest danger, however, comes from the perfectionists because by concentrating their attack on the weaknesses of the proposed plan for a permanent American Jewish Conference and glossing over the positive aspects of such a plan, they discourage the friends of a permanent organization.

Sometimes I do indeed wonder whether these councils of perfection may not have behind them a deeper desire to see the American Jewish Conference die, without saying so publicly. We need a sense of perspective in our presentation of the criticism of the proposed plan. Criticism of the details is valid, and it should be welcome. What is disturbing

is that the center of gravity in the presentation of the criticism is disproportionately on the attack. One is not left with the feeling that the critics really desire to see a permanent American Jewish Conference evolve into being. One would like to hear from the critics some such formulation as the following, which would be reasonable and understandable: "We believe that the proposed plan has weaknesses and inadequacies. We would like to correct these inadequacies along certain lines. We maintain, however, that even if we cannot carry through the kind of plan that we believe we ought to have, we nevertheless assert that there should be a permanent American Jewish Conference, or American Jewish Assembly, organized to immediately succeed the present American Jewish Conference, and we hope that it will gradually grow into the kind of organization it ought to be."

I DO NOT MEAN to impugn the motives of all the perfectionists. Many of them, no doubt, are entirely sincere, but they must not lose their sense of perspective and they must guard against unwittingly lending themselves to those who want to destroy the possibility of a permanent American Jewish over-all organization.

The relevant questions to ask in order to determine the criteria for the decision are the following:

1. Has the American Jewish Conference served a good purpose in the several years of its existence? The creation and existence of this organization have fully justified themselves. In Washing-

ton they have a high regard for the American Jewish Conference which has conducted its representations with dignity and with a considerable measure of effectiveness. The DP's in Europe and their representatives have expressed appreciation of what has been done by the American Jewish Conference in their behalf. The exceptionally splendid attitude of our War Department and of the United States Army authorities in Germany in relation to the opening of the borders to refugees fleeing into the American zone, is due in no small measure to the intercessions of the American Jewish Conference with Washington,—as is, the fact that men of the calibre of Judge Rifkind, Rabbi Bernstein and Judge Levinthal have been appointed as advisers to the United States Military Government in Germany.

It would be unfair to imply that other organizations have not been similarly helpful. They all worked together on these matters. But the American Jewish Conference, in my judgment, has been the most consistently persistent factor in pressing for affirmative attitudes toward the problem of the Jewish DP's.

IN THE SUMMER of 1946, I was in Paris participating, as a representative of the American Jewish Conference, in the deliberations of Jewish bodies with reference to Jewish representations at the discussion of the peace treaties in Paris. There I had an opportunity to see firsthand the part played by the

American Jewish Conference in holding together eleven Jewish organizations there assembled.

Other organizations too deserve acknowledgment for their contribution toward this united front. Nevertheless, it was the American Jewish Conference which played the leading part in polarizing the affirmative attitudes which resulted in a joint memorandum to the statesmen of the world assembled in Paris. If we did not get very far with our demands and proposals, it was not our fault. It was the fault of the world situation, a world whose sense of morality had become dulled and whose concern for the problems of our people were obscured by other considerations. Nevertheless, the fact remains that had it not been for this united presentation, the Jewish people would have been discredited as it was discredited at the Evian conference by a babel of tongues.

It should not be difficult to recall the important part played by the American Jewish Conference at the hearings of the Anglo-American Commission. It was not only Mr. Monsky's personal manner and persuasive argument which made the impression, but the fact that he was the delegated spokesman of more than sixty

(Continued on next page)

DROP NATIONAL ORGANIZATIONS FROM CONFERENCE — HELLER

(Continued from preceding page)

Committee, and as a result of its fears of majority action. This provision states that: "the decisions of the National Council shall be deemed the views of the body as a whole, but shall not be regarded as representative of the views of all affiliated organizations unless such organizations have satisfied the action." This concession, which may have had some sense in 1943, has none for a body intended to be for peace-times, for the building up of a permanent machinery of public opinion and action. It is a further reservation for the benefit of organizations. It tends to negate the effectiveness of a public body.

There are certain natural rights which ought to be considered and protected. Every man is entitled to his freedom of opinion. Even organizations should be accorded this. But this ought not include the perpetual right to present a minority report to the public. The discussions of the future Conference will be open to the public. They will be recorded. Negative votes will be part of the minutes. Organizations, which do not go along with a majority decision, always have the rather doubtful recourse of having their vote "recorded in the negative." It ought not to be necessary to add to this normal procedure of democratic bodies. . . . It is also to be noted that in the plan this right of recorded dissidence is reserved to organizations alone, not to communities, not to delegates representing communities.

It is only another concession to organizations to get them in, one that ought not be necessary, and that will tend to vitiate the possibility of effective consultation and action.

4. No special comment will be given here on the changes that are proposed in the allocation of representation, or in the methods of election. These may or may not be good. They may mean a compromise, by raising the proportion of community representatives, compared with organizational, from three to one (as in

the present Conference) to a little less than three and a half to one. It may or may not be wise to have representatives of philanthropic bodies included, to experiment in direct elections in smaller communities, to rely upon existing "representative bodies of local communities." All this is minor in importance. The essential point is in the effectiveness of the body to be constituted. If the central principle is in error, then no details about elections will change that fact.

It is essential that delegates to the forthcoming session think clearly concerning the future of the Conference. We contend that the experience of the past four years has demonstrated that no

successful over-all body, which proposes to achieve the purposes described in the preamble of the present plan, can be consummated on the basis proposed; that it will become futile and meaningless by the very nature of the plan.

An American Jewish Conference, intended not for an emergency, but for the long-time prob-

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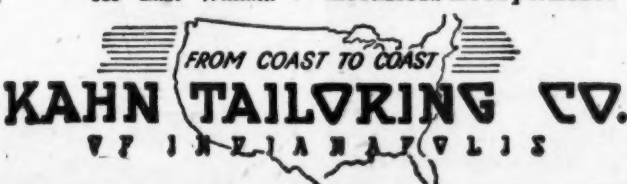
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ERRORS OF OPPONENTS OF A. J. CONFERENCE SHOWN

(Continued from preceding page)

national Jewish organizations continue to bring to bear their views upon public opinion generally and upon government circles. From this point of view, therefore, the American Jewish Conference influence will be needed in the future at least as much as in the past.

IT IS MY OWN OPINION that the recent attitude of the American Jewish Committee on the question of Palestine, which we all heartily welcome, may have been brought about, in part at least, by the very existence of the American Jewish Conference which, speaking for the majority of American Jews, exercised a moral pressure upon other organizations and helped to tone up their own attitudes.

The answer to the question "Has The American Jewish Conference served a worthwhile purpose?" is obvious.

THE SECOND question is "Is the job finished?" Obviously, the job is not finished. The problems of our brothers and sisters in European lands, not only the DP's but Jews in Poland, Rumania, Hungary, Bulgaria, and so forth, and the problem of Jews in North African countries, will continue to call for the vigilant intercession of American Jewry with the United States Government and with other governments.

So far as Palestine is concerned we must not permit ourselves to be lulled by the illusion that if the UN decides upon the establishment of a Jewish state in Palestine, the Jewish state will, from that point on, be able to get along without the moral and political help of American Jews. This infant Jewish state will be subject to great dangers and difficulties. The surrounding Arab states will be looking for every sign of weakness in the Jewish State. Many of the friends of the Jewish state in America, once it has been decided on by the UN, will relax their efforts, believing that they have completed their work. The question of financial government assistance will be a very important one. There will be many aspects in which the friendship of the American people and government and the moral, financial and political support of the American people and government, will continue to be greatly necessary. Therefore, the Jews of America will have to

continue to bring to bear their views upon public opinion generally and upon government circles. From this point of view, therefore, the American Jewish Conference influence will be needed in the future at least as much as in the past.

AS FOR the new scope to be undertaken by the proposed organization, namely, the American scene and the fight against anti-Semitism, it is, I admit, a weak part in the plan. That weakness apparently is the price that has to be paid for a broad constituency. It is a price which, in my judgment, should be paid if we cannot have it in any other way. I am persuaded that if the American Jewish Conference, or whatever name it bears, will show statesmanship in this field as in other fields, it will win the confidence of its own constituent organizations to a point where these

DROP NATIONAL ORGANIZATIONS FROM CONFERENCE - HELLER

(Continued from preceding page)

lems and needs of the American Jewish community, ought to be primarily a policy-making body. It ought to have complete freedom for democratic discussion. It should be as directly representative of the more than five million Jews in the United States as possible. Let it be clear that no one proposes to set up a Jewish political body, intended to militate against full participation of Jews in American life, as Americans. But there do arise problems and situations that are of deep and genuine concern to the great body of Jews, which have to do with anti-Semitism, Jewish rights abroad, Palestine, the principles that underlie the great national and international Jewish philanthropies. What is desperately needed is the machinery for ascertaining what the Jews of this country want, what they think of themselves, to have them come to speak for themselves, instead of the self-appointed and often self-perpetuating spokesmen that have abounded in the past.

Shows Rights Of Minorities
SUCH A BODY elected by com-

constituent organizations will endow it with greater and greater competence and scope.

In Europe they have an expression: "Yishuv baderech"—Palestine on the way. You find that expression used in Cyprus and you see it in inscriptions by DP's on the columns of the Arch of Titus in Rome. Likewise, we may say of the American Jewish Conference that it is "achdut baderech"—American Jewish unity on the way. It is not yet an overall organization speaking for the whole of American Jewry and effective in all departments. But it goes a long way toward that goal.

We have labored for four years and we have worked out methods and techniques of effective functioning, and we have won the confidence of the broadest constituency which has ever been brought together for continuous work since the days of the American Jewish Congress after the last war. It would be a pity to voluntarily lose all those gains. We are on the way to American Jewish unity. Let us not turn back.

Woman's Viewpoint

By Helen Cohen

I'M always running across an example of God's manifold wisdom. Take garlic. He must have known one clove was sufficient to season a roast so He made each little piece an airtight, independent unit of its own.

And then this business of young growing children needing lots of sleep. Surely He was thinking of the mothers when He figured that one out. And what about the achingly lovely splash of autumn colors? That must have been to take the sting out of winter.

★ ★ ★

AN Open Letter to Al Jolson

There's been a lot written about how much you made on the Jolson Story and how little Larry Parks was paid. Why don't you make a generous gesture and offer him a share of the profits? Sure, I know it was your singing voice and your story, and he was just an unknown; but unless you're kidding yourself you'll admit it was his superb acting and dynamic, appealing screen personality that put the show over.

You probably resent his youth. Why not look at it from another angle? You've had a wonderful, exciting life. You can even have a big laugh. Here you are—by rights an old has been and running rings around Crosby and Sinatra.

It wouldn't be our concern except that the story on the screen wasn't just anybody's story. It was a picture about a Jewish boy. And we were mighty proud of him, Al.

★ ★ ★

AS LONG as longer skirts seem to be here for awhile why doesn't some hosiery manufacturer get busy and start putting out those short stockings that end below the knee. They were quite popular the last time skirts dipped toward the ground, and so comfortable.

★ ★ ★

Rabbi Arthur Oles, 138 S. Oak St., Mt. Carmel, Pa.:

I certainly wish you and Mrs. Oles success with your project I was trying to be helpful, though I can understand your attitude.

Mrs. Harry W. Davis, 715 17th Ave., Duluth, Minn.:

I would be very much interested in seeing the Code for the Coordinating Committee when it is completed.

David Horowitz, 507 Fifth Ave., New York, N. Y.:

Thanks for your letter and for the enlightening passage from the Talmud: "He scattered Israel among the nations only in order that proselytes might be added to them" (R. Elazar ben Pedath)

Helen Abrams, 6517 S. Carpenter, Chicago, Ill. Your note was most welcome.

ference on this basis would be arguing with itself. It would be at odds, occasionally, with those who claim to represent it. It would be set at variance with its own shadow. This is illogical, and inevitably leads to conflict and to futility.

Would Negotiate Later

THE CONFERENCE should be organized so that it would be unmistakably representative of the great majority of the Jews of the country, and so that it would be qualified to speak, not in the name of all, but on behalf of a decisive majority, when there is such a majority on an important issue.

After the organization of such a Conference, arrangements could be attempted with national organizations. The degree to which the Conference would work with them or "through them" would depend upon various factors: the degree to which the organizations themselves would be willing to cooperate; specific situations that might arise in the course of negotiation. In most cases it should not be impossible to discover such working arrangements. In some it might be necessary for

the Conference to mobilize the power of the communities, so that organizations will not be able successfully to resist the will of their own constituencies. This may sound ominous. But the fact is that the situation has already arisen in the past, even without the existence of such a Conference.

It would be possible to devise another plan, which would follow the general lines envisaged by the American Jewish Congress,—to have organizations in the Conference, but without veto power. This is conceivable, but has little chance of actualization. If some organizations will not accept the present devastating compromise, what likelihood is there that they will look favorably upon a plan that would chain them, make them much more subordinate?

The whole course of this argument leads in one direction. It is a direction that is not startlingly novel. Similar organizations have already existed in other Jewish communities, on the other side of the Atlantic. Experience before the War showed that it was possible there. Why not here? It is also the direction, we are convinced, in which a large propo-

(Continued on next page)

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Chanukah Begins Dec. 8

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MRS. PALLER TELLS YOU WHAT BOOKS TO BUY FOR CHANUKAH GIFTS

By RUTH PALLER

HIGH on your list of Chanukah gifts for children up to age 10 should be three books by Sadie R. Weilerstein.

"What the Moon Brought", from which The Junior Post story of this week is taken, is best suited for girls, since it describes the Jewish holiday adventures of two little girls. Most of the things they do are told in such detail that it is a simple matter for your own children to enhance their holiday celebrations just as Ruth and Debby do.

"WHAT DANNY DID" will please boys and girls alike as they read how Danny and his friends make the most of festivals.

"The Adventures of K'tonton" is pure fantasy. K'tonton is the Jewish equivalent of Tom Thumb. He slides down the chopping knife into the gefilte fish. He climbs the lulav on Succoth. He is baked into a hamentasch and cheers up a little sick boy when he pops out all covered with poppy-seed and honey. You will be as fond of K'tonton as your youngsters are.

For 9 to 14 year old boys especially, although girls will like it too, is Shelomo Ben-Israel's "The Strange Adventures of Danny Noor", the story of a young Palestinian lad who runs off to see the world and finds Jews in the far corners of the globe. He discovers brown Jews in India, living as Indians in straw huts; he finds Falashes, black Jews, in Ethiopia; and with Chan Fu, the Chinese Cabin-Boy on the boat where Danny stows away, he enjoys experiences that your own boy will read and reread.

TEEN-AGED GIRLS will want to own Dorothy Alosin's novel, "The Nightingale's Song", about Deborah Warshaw, who was determined to be a writer. Born on a farm, where her immigrant parents are working hard to build American security for their family, Deborah runs into opposition to her ambition. Her day-by-day life, the celebration of the Jewish holidays, her studies, and friends, and work, her heartaches and successes are the things about which girls who are growing up enjoy reading.

Our Film Folks of HOLLYWOOD

Copyright, Jewish Telegraphic Agency
By LEON GUTTERMAN

GEORGE Sidney, one of Hollywood's youngest directors, whose "Crossfire" and "Gentleman's Agreement" have no place on the screen. People coming to movie houses do not want social problems flung at them. "Who are we here in Hollywood to set ourselves up as authorities on the various problems of the world?" he says. "The moment we produce such a film the public begins to cringe and the position of the movies as wholesome entertainment is dangerously threatened. I know of thousands of men, women and children who have positively been elevated, inspired and made happier because of the movies. Those pictures did not preach, had no propaganda, dealt with no significant social problems. In their short life the movies have done more to correct the follies and mistakes of humans than literature and newspapers have done in a century."

The son of Louis K. Sidney, noted MGM studio executive, and the grandson of Louis K. Sidney Sr., stage producer, George was born in New York thirty-one years ago, and made his official theatrical debut at the age of ten months. At that time he was carried onto the stage by an actress. He hasn't been far away from the theatre since then.

"I can't remember when the idea of the stage and motion pictures didn't appeal to me," he says. "My dad used to manage large motion picture houses in New York. During the day I would sneak into the darkened theatres and work out musical scores on the theater organs. Sound wasn't in at the time and so I'd do my best to substitute for the noise that should accompany the action by various types of musical blasts."

At the age of seven, young George introduced himself to the active end of motion pictures. He got a job playing a small Indian companion to Tom Mix in one of that star's popular western thrillers.

The business of a formal education never bothered the Sidney heir. The theater was in his blood and he never lost an opportunity to take advantage of a vaudeville job or anything else theatrical—school or no. Today he feels that this was a mistake and hopes to enroll some day in a university and obtain a degree.

When George was fourteen, the Sidneys moved to Hollywood. George lost no time in speeding himself to Metro-Goldwyn-Mayer and applying for a job.

"What do you want to do," he was asked.

"Direct pictures," he answered without a moment's hesitation.

"Don't you realize it takes years to become a director?" replied his interviewer. "You would have to spend months in each department—and a studio is made up of hundreds of such branches."

"I've got plenty of time," shot back the youngster.

He got his studio job—as a messenger. In this capacity he seized every opportunity to talk to stars, executives and technicians. His theatrical background made it possible for him to learn quickly. Step by step he entered the production department. Then, in 1933 he began the study of sound technique. Next he worked in the cutting department, became an assistant director and, in 1934, began to direct tests.

His success in this field was sensational. Among the first tests he directed were those of such future stars as Judy Garland, Rosalind Russell, Robert Taylor, Lana Turner, Van Heflin, Red Skelton and Van Johnson. His work as a test director was so outstanding that he later was assigned a position in charge of short subjects.

His first pictures were a series of musical shorts. In 1940 he directed the short, "Quicker 'n a Wink," which won an Acad-

Drop Organizations

(Continued from preceding page)

tion of community-delegates at the Conference have been thinking since some months after the first assembly in New York in 1943.

A CALL

What then is to be done at Chicago?

The high probability is that the present, futile plan will be rejected. Some proposal will be urgently needed, some course of action planned in advance.

We suggest the following. The present Jewish Conference will technically have to go out of existence. It may discuss plans. It may formulate and present them. But in the end they will have to be adopted by Jewish communities throughout the country, when they will, or would, come to be submitted to them.

This meeting must not adjourn without laying the plans for a permanent Jewish Conference.

Here is our proposal! It is simple. It recognizes that it is too late now to draw up elaborate plans. But it would open the way to such plans and to future action.

We suggest that at Chicago all COMMUNITY DELEGATES get together at a meeting of their own; that they elect a committee,

emy Award. In the full flush of that single honor he followed with other shorts, also highly praised.

It was, however, on his ability as a test director that he won his chance to direct feature pictures. In 1943 he was launched on his career as a director of million dollar feature musical productions, his first being "As Thousands Cheer." Then came those other smash hits which cleaned up for MGM at the box-office.

PHOENIX—The social hall of the new \$200,000 synagogue of Beth El Congregation in Phoenix, Ariz., will be dedicated at a dinner on Dec. 4.

What Foods These Morsels Be

★ ★ ★

CHANUKAH will soon be here and that means latkes, the traditional Chanukah dish. We have two recipes for them.

Potato Latkes

Number 1

2 cups raw grated potatoes	½ teaspoon salt
1 tablespoon onion juice or grated onion	¼ teaspoon pepper
1 tablespoon flour or bread crumbs	pinch of baking powder
	2 eggs, well beaten

Peel potatoes, soak several hours in cold water. Grate the potatoes, and drain. Mix ingredients, and drop the batter by tablespoonfuls, to form small cakes, onto a hot, well-greased frying pan. Fry slowly until well-browned on both sides. Serve with applesauce.

Number 2

2 eggs, separated	2 cups raw grated potatoes
½ cup sour cream or hot milk	½ teaspoon salt

Peel potatoes, soak several hours in cold water. Grate the potatoes, place in strainer over mixing bowl, and let drain. The liquid which drains into the bowl will consist of starch grains and water, with the starch grain settling at the bottom. Pour off the water, add the grated potatoes, salt, and sour cream or hot milk, and mix. Beat yolks well, and add. Beat whites of eggs stiff, and fold in. Drop the batter by tablespoonfuls onto a hot well-greased frying pan, and fry slowly until well browned on both sides. Serve with applesauce.

A.J. CONGRESS TO HONOR DORE SCHARY, PRODUCER OF MOVIE, 'CROSSFIRE'

Special

NEW YORK—The American Jewish Congress' Chicago Division will bestow their annual distinguished service award on Dore Schary, Producer of "Crossfire." The honor was awarded because of Mr. Schary's pioneering achievements in combatting race hatred and religious bigotry through the medium of the motion picture.

The presentation will be made Dec. 15, at the Women's Division Annual Chanukah Breakfast.

Young Israel Meet To Expand Kashruth

Special

ST. LOUIS—The 17th annual convention of the Midwestern Council of Young Israel will be held here this weekend. The convention will deal with the prob-

lems concerning the conditions of orthodoxy in the Midwest. A campaign to educate the general Jewish public in order to spread and strengthen Kashruth observance is being planned. The Midwestern Council is composed of Young Israel branches in Chicago, Cincinnati, Cleveland, Detroit, Kansas City and St. Louis annually.

whose duty it will be to draw up a plan along the lines contended for in this statement; and to arrange for the convoking of a new Conference consisting of community delegates alone. After the organization of such a new Conference, it will be time to go in detail into problems of relations with national organizations. Such a Conference, once created would be in a position strong enough to establish a just and fertile relationship.

To Raise \$175,000 For J. T. S. Scholarships

Special

NEW YORK—More than 300 women from every part of the United States and Canada will launch a \$175,000 campaign to provide scholarships for students at the Jewish Theological Seminary of America, at the fourth annual Horah Scholarship Fund Conference sponsored by the National Women's League here, Wednesday. Waldo Frank, principal speaker will discuss "The Jew In Our Day."



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CALENDAR

Chanukah.....Mon., Dec. 8
Purim.....Fri., March 25
Passover.....Sun., April 24, 25
Shavuoth.....Mon., June 13, 14
Tisha B'Av.....Sun., Aug. 15

(All holidays begin on the preced-
ing evening at sundown.)

Friday, November 28, 1947

The Editor's Chair

FOR the first time in a long time this issue of The Post carries all our star features. Rabbi Theodore Lewis is back with his powerful book reviews; The Digest of the Yiddish Press, now under the stewardship of Rabbi William P. Greenfeld, appears for the first time in several months, and the "Teacher's Guide," started for a few weeks and then dropped, returns with Dr. Gershon Gelbart, as author. In addition of course, there's M. Z. Frank and Carl Alpert, without question two of the best writers in the Anglo-Jewish field. And of course, for the women, Ruth Paller and Helen Cohen.

It's quite a staff, as you can see, and it gives you analysis and comment tending to provide a well-rounded view of developments in the American Jewish Community. For you Segal fans, don't think I've slighted Mr. Cincinnati. The columnists above all appear exclusively in The Post. Mr. Segal's columns are syndicated and appear in many Anglo-Jewish publications.

Then there's Leon Guterman (Our Film Folk), Haskell Cohen (Jews in Sports) and Boris Smolar (Between You And Me), but they too are syndicated, and possibly you read them in your local Anglo-Jewish paper.

Whenever we can get back to our regular size—4 additional pages—you'll renew your acquaintance with "This Week in Jewish History," "Jewish Oddities," Milton Pensak's political cartoons, and our regular full page of sports edited by Lou Berliner, of the Columbus, O., Post-Dispatch, and even "My Name," by N. Pearlroth.

Despite our curtailed space, there have been some changes which you may not have noticed. First, we've enlarged the women's section to two pages. This plus the space we devote to The Junior Post makes The Post more of a paper for the entire family than it was heretofore. Then too we're devoting an average of two pages to letters. As a result we've had to curtail the space allotted to news, and not a few readers have indicated their disapproval.

During the summer months when Rabbi Lewis was on vacation and Rabbi Schultz was not writing, the effect on the news sections of the paper was not so noticeable, but now with the full staff writing weekly, the fight for space is going to mean a weekly headache for the editorial department.

SO MANY rabbis and readers will write in, often on a few days notice, asking that we send them an article that they vaguely remembered appeared last spring, etc., that we have been forced

because often it was not last spring but last Fall, or maybe even another publication altogether, to refuse as politely as we can to look them up unless the exact issue is specified.

Not that we don't want to help out, but we're handicapped now by inability to employ the staff we need, and we just can't take away any time from the task of getting out the paper.

Annually in January we offer bound volumes of The Post at a modest cost, and more and more congregations and Jewish leaders are ordering these for various purposes. Also there are few rabbis now who don't keep The Post on file, if not for a year, certainly for a period of months. Inevitably, the time arises when articles which appeared in back issues are needed for reference, often with very little advance notice. To write in to us, and then wait until we can get around to looking for the particular issue, may take several weeks so that a file of Posts becomes indispensable.

We'll have the 1947 copies of The Post, both bound and unbound for sale in January. If you want to be sure you'll get one, I'd suggest you place your order now.

THE HILLEL Bulletin of Purdue University, started off last week with the following notice. If this were the New Yorker, we'd head the item: "Danny Kaye or God."

"SABBATH SERVICES: Hillel House, 7:00 p. m. There will be no speaker following the services, so you can all come to the services and then see Danny Kaye afterwards. The services will definitely be over in time."

IT MUST BE the Miami atmosphere but here are the names of 3 leaders of the Miami Zionist District: Shepard Broad, chairman of the board; Jack D. Burris, president and Alex Van Straaten, who is secretary of the South-eastern Zionist Region.

HERE'S a guess: It'll be Rabbi Irving Miller who will be pushed to succeed Emanuel Neumann as the next president of the Z.O.A.

Sol Benamy Elected

Special

NASHVILLE, Tenn.—The 10th Annual Conference of the South-eastern Zionist Region here, elected Sol P. Benamy of Atlanta, president, succeeding Abe Berkowitz of Birmingham.

A quota of \$175,000 for the purchase and operation of a Brandeis camp located near Hendersonville, N. C. was approved.

Rembrandt's Bible Drawings

Special

NEW YORK—Schocken Books this week published "Rembrandt: Drawings for the Bible," a portfolio of thirty-two plates with a descriptive pamphlet.

Santa Fe Official Succumbs

Special

LOS ANGELES—Myer Mendelsohn, 74, who served the Santa Fe Railway for more than half a century, died here after a short illness.

Laugh of the Week

Grandmother was showing off with her "ainiki" for a group of women in the butcher shop: "Maynard! show the nice ladies how you can count in Jewish. Come on now, elns, tzwei, drel . . ." The child picked up the count: "fir, finf, zeks, sibem, acht, nine, tzen, Jack, Queen, King . . ."

Editorial Page

The American Jewish Conference

JUST to show you how wrong a newspaper can be, here are The Post's predictions on the American Jewish Conference.

The paper wishes to make only one reservation: what it predicts may seem at Chicago not to have happened because in the heat of doing things, what actually is a severe setback, can very easily look like a tremendous success.

1. Much as The Post prefers Rabbi James G. Heller's plan (published elsewhere in this issue) to any other, it will not be adopted. If the delegates were to revolt and issue a call for a body comprised only of local representatives, the national organizations would find a way to kill the uprising in order to avoid the possibility that an organization which might threaten their sovereignty, would be set up.

2. As a second choice, The Post likes Arnold Ginsburg's minority report. There is a good chance that parts of the report will be incorporated into the Eisendrath Plan. But there is little chance that the important features of Mr. Ginsburg's plan will be accepted.

3. That means that the Eisendrath Plan as it now stands will emerge from the Conference as the substantial basis of whatever new organization is set up.

4. That being so, the Conference or whatever the name decided upon, will struggle along for a few meetings more or less and then disappear from the scene.

If the important points in Mr. Ginsburg's plan were to be adopted, the Conference would have a chance, but it would have to go through a period of struggling before it could assert its decisions over the national organizations, but just like the Heller proposals, the national organizations at the Conference will not accept Mr. Ginsburg's amendments.

An unfortunate psychological mistake was

made when the Committee on Future Organization decided on appeasing the national organizations, instead of bringing in a plan which would have a chance to effect the overall democratic organization demanded by the majority of the American Jewish community. But with the late Henry Monsky careful to guard the autonomy of the Anti-Defamation League, and with Louis Lipsky for once dropping his role of defender of the people, the committee was swayed to the plan now before the community.

The question arises, what next? And that is the unfortunate part of the whole situation. With no real leader in sight in the American Jewish community who commands enough respect to be able to initiate a new call even five or ten years from now the expected demise of the Conference will mean the end of attempts to effect an organization which while expressing the view of the Jewish community to the non-Jewish world would at the same time be in a position to see its decisions carried out within the group.

That leaves only the Council of Jewish Federations and Welfare Funds in the field. Its potentiality for good is unlimited; what it has already achieved is impressive and substantial. Whether it can transform itself into a functional agency with more sway over the national civic defense agencies, and more control over the fund-raising bodies, is the question. Although it has a long way to go before it will become a truly democratic organization (not in procedure but in makeup), it still remains the shining example of a well-run non-vested interest Jewish group. In addition it commands enough respect from the civic defense agencies and the fund raising bodies to be able to see its wishes put into effect if it really wanted to get tough.

What Kind of a State—A Model for the Nations

THE chances are that before this issue is in your hands, a most momentous occurrence in modern Jewish history—the establishment of a Jewish state—will have taken place.

There will be proper jubilation over this long hoped for eventuality, but the enormity of the tasks facing the Jewish group will be a sobering factor.

Not alone are there the problems connected with the Jews of Europe, not alone are there the fears that the Arabs may open warfare, but there is the major problem, which may seem like too far off planning at this time, of

the development of the Jewish state into a model for the rest of the nations of the world.

It is in this hope that the efforts of a good number of Zionists in the United States find their advocacy of Zionism. And this is no small factor in the sympathy found among U. S. Jewish leaders for the Histadrut, the Jewish labor movement in Palestine.

What has been achieved in the direction of building a model nation up to this point under the most difficult handicaps, should be good augury for what will be achieved from now on under what it is hoped will be most benign circumstances.

Orthodoxy Advances

Orthodoxy but to promote its expansion.

If Reform and Conservatism are gradually drawing closer together and if the modern Orthodox can be said to be not very far removed from Conservatism, then it might be possible for all three to draw together, as years go by, to effect an American Judaism.

But the same cannot be seen for the Young Israel group, or other similar organizations whose growth in the past few years has been almost phenomenal. Observing the Sabbath in all its particulars is only one of the rules. Even in Europe, Orthodox Jews, with none of the obstacles of the American milieu were no more observant than Young Israel.

The development of these groups will be interesting to watch. And certainly, the movement can no longer be ignored.

Current Comment

How To Pack Them In, Discussed by Rabbi Reuben Slonim in The Beth El (Troy N.Y.) Bulletin.—That's one of the great problems of the American rabbinate. Many congregations use, as the sole measurement of a Rabbi's usefulness, his ability to bring people to the service.

So the Rabbi is reduced to the necessity of thinking up devices whereby the people will be induced, wheedled, cajoled and even persuaded to attend a synagogue service.

One Rabbi in Chicago has suggested that we imitate our Christian neighbors and introduce into the service the ceremony of the offertory or the passing of the basket. He feels that the churches succeed in service attendance by such means. It is, of course, of no use even to discuss the question for Temple Beth El, because passing the basket at each Friday evening service would be a desecration of the Sabbath; although many of our people handle the filthy lucre on the sacred day, they refuse to besmirch the inside of the Temple with it and they are right, as we see it.

Some Rabbis feel that any device to step up attendance is bad method. They rely on the slower process of education and inspiration to

open the hearts and minds of the people to perceive their duty to God on a Friday evening and Saturday morning. This, it seems to me, is begging the question. For if people do not come to be inspired and educated, how can the process of education take place?

One device has had success in recent years. It is the method of enforced attendance. A section of the congregation is called during the week and told that they must be present at the service on the coming Friday. Failure to attend, of course, does not invite civil prosecution. But the invitation is so put that the congregant is placed in a position of moral duty to attend.

We have hesitated to adopt this artificial method in our Temple, because we wanted to give education a chance. It is almost three years now that the Rabbi has been waiting to see the empty pews filled on a Friday evening. It is time, we believe, to administer an artificial stimulant. It is proposed, therefore, to have this scheme considered at the next meeting of the Board of Trustees. You might give some thought to the plan, and buttonhole one of the trustees with your opinion of it.

Letters should be brief and to the point, and written on one side of the page only.

Freedom of The Press

Unsigned letters will not be printed. Address The Jewish Post Box 1633 Indianapolis, Ind.

THEOLOGICAL SEMINARY CONFERENCE NOT FUND-RAISING SAYS MR. ABBELL

Editor, National Jewish Post,

My attention has been called to your recent editorial entitled "A Little Less Dissembling Please." At the Conference of the Jewish Theological Seminary of America which was held on Sunday, Nov. 9, at the Standard Club and at which I presided I was elected as the Chairman of the National Planning and Campaign Committee of the Seminary and its affiliated organizations for the coming year and I am writing you, therefore, officially with respect to your editorial.

I was not present at the Conferences you refer to of the Joint Defense Appeal and I presume their officers can answer for themselves but I had a good deal to do with the National Conference on "Fostering A Dynamic Judaism in America" and I therefore take very strong exception to your editorial. I am enclosing a printed copy of the program of the Conference. The only part of this program which had to do with funds was the brief report of the treasurer following which the budget of the Seminary and its affiliated organizations for the ensuing year was voted. The remainder of the program conformed to the title of the Conference and as a matter of fact—and I have been attending National, Regional and Local Jewish Conferences for the past 25 years—I have yet to attend a Conference that was so inspirational and educational. The papers delivered at this Conference will be printed and a copy will be sent you and I am sure when you see it you will agree with everyone of those who were present, many of whom have already written me, that they received more substance from this one day Conference than they had ever

believed possible in so short a time. Your editorial contains what frankly I consider a nasty and unwarranted insinuation of our Conference to outline a program for Fostering A Dynamic Judaism in America and were you sufficiently interested you could have asked for copies of the papers delivered before making the snide remarks contained in your editorial. The Seminary is not in the business of fund raising, its activities center about the raising of informed Jews and if there were more of them there might be more readers of your publication. To make such remarks as you did about an institution which is generally acknowledged to be conducted on so high a level and with such high standards as to be a credit to American and World Jewry without a knowledge of the facts is nothing short of sinful, its only effect can be that the cause of higher Jewish learning—the forgotten child, a neglected cause of American Ju-

daism—will be further retarded.

A lecture for the need for more Rabbis and Jewish teachers is not fund raising, an illustrated lecture on the Jewish Museum by Dr. Kayser is not fund raising, a talk about purposes, results and values of the Eternal Light Program is not fund raising, an address by Dr. Davis, dean of the teachers Institute of the Seminary outlining the present program and the further needs of the Institute is not fund raising.

As one of America's leading Anglo-Jewish publications you have the duty to lead and not to mislead your readers, it is your obligation to investigate and learn facts before you rush into print. An editorial like yours can do a good deal of harm and it is the feeling of my associates and myself that it is your duty to American Jewry to publish a retraction of the irresponsible statement contained in the editorial referred to.

If you see fit you may publish this letter.

MAXWELL ABBELL

59 E. Van Buren St., Chicago, Ill.

COURSE MADE AVAILABLE FREE, JCRC OF PHILADELPHIA ADVISES

Editor, National Jewish Post:

I want you to know that we are appreciative of your fine editorial comment on the course of study in community relations which we have instituted in the Congregational religious and Sunday schools this term. As you well know, it is the first time that any city in the country has adopted such program.

It may be of interest to your readers, since the news story did not mention it (although it was contained in the original news story I released) that the course of study was drawn up by the

Philadelphia Jewish Community Relations Council and the Philadelphia Council of Jewish Education. I mention this to emphasize the fact that the study course represents the best thinking and planning on the part of both Jewish educators and experts in the field of community relations, and the committee headed by Dr. Leo L. Honor spent almost a full year in defining and refining the program.

In addition to Dr. Honor, one of the foremost Jewish Educators in the country who is now professor of Hebrew at Dropsie College, and is the chairman of the JCRC Committee on Jewish School Activities, the committee included Maurice Fagan, executive director of the Philadelphia Jewish Community Relations Council; Rabbi Samuel Clasher, of Beth David Synagogue; Dr. Azriel Eisenberg, of the Council on Jewish Education; Dr. Joseph Levitsky, of the Associated Talmud Torahs; Rabbi Leon S. Lang, of Beth-El Synagogue; Alfred H. Friedman, of the Hebrew Sunday School Society; Albert Kitey, principal of Keneseth Israel religious school, and Nat Agran, director of the JCRC Community Service Department.

It may also be of special interest, as I originally noted in the news release, that this educational experiment has already been acclaimed and approved by many community relations and Jewish education agencies in other cities.

The American Association of Jewish Education is making the course of study available to the bureaus throughout the country. Any others may feel free to write to the Philadelphia Jewish Community Relations Council (260 South 15th St., Philadelphia 2) and we shall be glad to provide them with the study outline and bibliography.

It is our sincere hope that eventually similar courses in community relations will be offered in religious schools of Christian denomination and in the public schools of the city.

MAURICE H. ORODENKER
Press and Radio Department.
Philadelphia Jewish Community Relations Council.

Nat G. Silverman has been elected president of the Phoenix (Arizona) Jewish Community Council.

ANALYZES U.S. JEWRY; DOESN'T LIKE REFORM, CONSERVATISM OR ORTHODOXY

Editor, National Jewish Post:

This is an opportune time to examine certain trends of the rabinate and rabbinics and their effect upon us here in America. Catastrophe usually ushers in religious revivals and the last war was no exception. It rekindled in mankind a desire for spiritual sustenance, and an unabated demand for religious solace and consolation.

Since the emancipation Jewry shed time-honored traditionalisms and became engrossed with the task how best to apply western veneer to our oriental heritage. In itself it was not, malum in se, for it revived aspirations dormant in us for over a millennium, that of human dignity and equality of opportunity. But in exchange, we relinquish ideals of infinitely greater value, our soulful attachment to our religion. Also morals and ethics, the offshoots of religion assumed independent status with the consequence that they became the quid pro quo for religion.

The cynic may well ask "Do we need more?" To this let me say that without the sanction emanating from religion there is no power to enforce continued compliance under unfavorable conditions; for righteousness then assumes the role of a variable dependent on volition. The adherence to moral concepts by the irreligious is attributable exclusively to the religious upbringing of their forbearers and teachers and not as the result of self-analysis.

American Jewry is groping in the dark in quest of religious inspiration. On one extreme is Orthodoxy, the fountain that quenched our thirst for knowledge since the dispersion but which lost contact with youth. At the other extreme is Reform or "conform," a golom formed out of debris from the impact of western ideologies with our oriental heritage; it hears nothing, sees nothing, and does nothing. Its only "raison d'être" is a belated acknowledgement of Jewish na-

tionalistic aims and the value of traditional culture. At best it is the neutron of the religious atom. Betwixt lies the great body of American Jewry prostrate, in a spiritual faint.

The Conservative Movement may eventually exert the moderating influence. It is as yet in its infancy and like an infant is unpredictable. It still suffers from birth pains. This movement has many doctors (or divinity), but no agreement as to diagnosis or prognosis. Much of its vitality is spent on growth and prestige building and little is left for the crystallization and implementation of inspirational doctrine.

For the present, we must look for inspiration to the infinite variety of spiritual leaders we have with us. Paradoxically the resemblance of the rabbi to the original ingredient is purely nominal. Some rabbis are more concerned with lucrative benefices than with their fitness for a chosen pulpit. Their accomplishment is therefore meager both in an ebullience of religious devotion or in the creation of Jewish culture. The ego often demands no more than a million dollar edifice and a membership roster of one thousand. To be effective a house of prayer should be a home of religion and not assume hotel proportions with the room clerk as spiritual adviser.

Perhaps the fault is not entirely with them. Part of it is traceable to the board of trustees who aim to purchase a "name brand" and not a spiritual mentor, and neither is concerned with doctrinal compatibility.

We gradually descended to a level where an ordination is a sort of moral dispensation endowing the recipient with an unrestricted hunting license without any supervision or restraint and for all practical purposes creating a holy anarchy.

ALEXANDER HIRSCHHORN
689 Laurel Street,
Longmeadow, Mass.

RABBI BRAV WANTS TO HEAR FROM NON-ZIONISTS, SAYS THERE ARE 4,000,000

Editor, National Jewish Post:

A few weeks ago I urged the need for Non-Zionists organizing into a "Friends of Jewish Palestine."

In The Post of Nov. 14, Adalbert Freedman worries about my "tortured soul" an offers me salvation through the cause for which he is evidently a missionary.

It might be expected that there are partisans who will welcome friends, and others who will say "Shalom" only to brother

partisans. The nature of a crusade is to engender zealots, and they probably serve some useful purpose.

Naturally, one should be eager to learn some Non-Zionist reaction to my proposal. In a real sense, this is strictly the business of the four million and more American Jews who have no Zionist affiliation.

RABBI STANLEY R. BRAV
Vicksburg, Miss.

EDITOR SUGGEST REPRINTING COLUMN BY CARL ALPERT ON THE SABBATH

Editor, National Jewish Post,

The Jewish Day of Rest, the Shabbos, has been so much reviled and abused, and, at best, simply ignored, it was indeed refreshing to read the excellent article on the Sabbath by Mr. Carl Alpert in "A Layman Looks At The Sabbath."

May I suggest that all read and reread the article in order better to understand the significance and value of the traditional Day of Rest, for its positive spiritual effects on Jewish life. I am afraid some Jews have something of that spiritual elevation to regain in order to know and appreciate the beauty of the

Jewish Sabbath and all that it has meant through the centuries. To love the Sabbath one must truly live it.

RABBI NATHAN WISE
Plymouth, Mass.

Editor's Note: The Synagogue Council of America or some other rabbinical body might well reprint Mr. Alpert's column on the Sabbath and then issue it to fabricate to be used as an insert in their bulletins. If no organization is willing to accept this suggestion, and if enough requests are received by The Post we'll undertake the reprinting ourselves.

JUDGE STEINBRINK ANSWERS RABBI WISE, AND YOU CAN SEE WHY HE'S A JUDGE

Editor, National Jewish Post,

Recently you had occasion to print or editorialize upon a letter sent by Dr. Stephen S. Wise, as president of the American Jewish Congress, to Justice Meier Steinbrink, as national chairman of the Anti-Defamation League. Since you didn't have an opportunity to see Judge Steinbrink's reply to Dr. Wise, we are sending you a copy of that letter together with Dr. Wise's letter herewith.

I know that you will wish to give equal attention to Judge Steinbrink's reply.

BENJAMIN R. EPSTEIN

National Director
Anti-Defamation League
New York, N. Y.

October 22, 1947

Dr. Stephen S. Wise
American Jewish Congress
1834 Broadway
New York 23, N. Y.

Dear Dr. Wise:

With deep gratitude I acknowledge your nice letter of October 13 about the Anti-Defamation League's legal and legislative activities. Ever since our late beloved Sigmund Livingston, the founder of the League, conceived the idea of a legislative approach to the problem of anti-Semitism, our agency has used it to implement our overall educational program.

Over the years we have made haste slowly, avoiding always the concept of a single approach to a complex and many faceted problem. We believe we have kept an intelligent balance, never

over-emphasizing any single program at the cost of another.

Our recent announcement regarding the League's anti-restrictive covenant campaign is indicative of no change of emphasis in the activities of our agency. We still believe in many of the "traditional" techniques which we have developed in the last two decades to combat racism and discrimination. The development of additional dynamic approaches comes with our ever-growing experience and the changes of political, social and economic life.

The League has never been reluctant to abandon an approach which becomes time-worn or ineffective. At the same time, however, it will not toss aside the old for the new, on the basis, only, of mere theory. Incidentally, I do not believe any Jewish agency has impeded the fullest possible success in the field of law and legislation. I know of no skepticism regarding the worth of the approach, no reluctance to abandon traditional program and no opposition to these alleged more positive forms of action.

As you express to me your deep satisfaction that the League is taking an honored and active part in the support of legal and legislative programs, so others in the past expressed to our first League Leader, more than 10 years ago, their satisfaction for this very same thing. Again, may I express our real appreciation for your kind thoughts, and extend our sincerest wishes for your continued good health.

2 Sternists Guilty In Cairo Train Blast

Jewish Telegraphic Agency
JERUSALEM—A British military court has found Mordechai Soffer and Yerucham Krubelnik, alleged Sternists, guilty of blasting the Cairo-Haifa train last August 9, shooting at British troops and illegally possessing firearms, all of which are capital charges.

Since Soffer is only 16 years old, and the parents of Krubelnik insist he's under 18, a capital sentence is not expected, because the emergency defense regulations provide that persons under 18 may not be condemned to death.

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The Jewish Post

Weizmann, Truman Confer; 'Courtesy' Call

World Wide News Service
WASHINGTON — President Truman this week received Dr. Chaim Weizmann. The subject of their conversation was not disclosed.

White House press secretary Charles Ross described the visit as a courtesy call. Dr. Weizmann was accompanied by Stanley Woodward, State Department chief of protocol.

Rabbi Wax Named Associate

MEMPHIS—Rabbi James A. Wax, of Temple Israel, who for a year and a half has served as assistant to Rabbi H. W. Ettleson, has been elevated to the position of Associate Rabbi.

AL SEGAL Speaks on LONGER SKIRTS

THE other morning Mrs. Jackson, the Christian lady who is editor of the women's page of the daily newspaper that employs me, handed me a letter. "This," she said, "is something filthy that the mail just brought. It smells awfully bad."

The postmark showed it was from Allentown, Pa. Certain mimeograph characteristics suggested that similar letters were being sent to women's page editors of the daily press all around the country. These ladies were being warned of a Jewish plot unlike any of the other machinations of which Jews have been accused—from the Ten Commandments on down through the history of man.

Yes, the Commandments which came from the God of the Jews have been annoying people

all these years with their irritating insistence on decent moral conduct. Then there are those Jewish prophets who, though they have been dead a long time, keep on intruding on the way of man with croakings about better ways to behave—by justice, compassion and loving-kindness. Then, too, there is the Jew Jesus who expounded the Golden Rule which, according to responsible authorities of psychology and psychiatry, is the reason why a lot of people haven't liked Jews ever since, even to the point of crucifying them.

BUT NOW, it seems, the plottings of Jews had gone from the spiritual to the physical level—to physical fundamentals, you might say, since they have to do with the covering of lady's legs. The Allentown circular was objecting to the new long skirts. It said:

"Dear Friend: Are Jews responsible? Let's see.

"We have been told that clothing manufacturers have engineered the present style change because we have not bought as many clothes as they think we should. . . . The great majority of these manufacturers are Jews. The great majority of women's apparel stores are owned by Jews. The owners of many of the magazines picturing the horrible downward trend are Jews.

"This is not hate-mongering. It is a simple fact, we do not hate people. We hate despotism. We are asked to be tolerant. Are the style dictators tolerant? No. They smugly state the American women do not choose their styles—they get them. They laugh at us and say we will get used to them eventually. They tell us our skirts are to be instep length in two years. . . . Who dares assume this authority?

"We all have good clothes—let's wear them. Let's all sew. Don't buy and don't shorten. Don't buy. This letter will flood the country. Help it on its way by copying it and sending it to everyone you know, everywhere. Really, a Friend."

Our Mrs. Jackson didn't in the least feel stirred up against Jews by this communication.



She had bade me good morning in her accustomed smiling way. She had held the Allentown letter by her fingertips, at arm's length, like one holds a dead rat by the tail, when she presented it to me with the warning that it was something filthy.

Mrs. Jackson asked me what I thought of her own new long skirt, she having put it on for the first time that morning. It was a brown number. It fell half way between knee and instep. It presented such grace as I hadn't noticed in any of the knee-exposing skirts during 20 years.

Mrs. Jackson," I said, "congratulations on being so becomingly dressed. If Jews are responsible for this they've done a nice job."

She was feeling sorry to suggest that maybe Jews had nothing to do with it. New styles come out of Paris where the authoritative dressmakers are Catholics and devout ones, it is to be hoped. I said to Mrs. Jackson: "Well, it's about time somebody got started toward the happy purpose of covering up the atrocity of so many exposed legs." Ever since the early 20's legs, starkly revealed by shortened skirts, have been an effrontery and offense to the eyes of citizens like myself who grew up in the long period when legs were not at all for exhibition but only utensils to walk with.

How often my old eyes found happy escape from legs opposite me in a bus or street car by digging themselves deep into the newspaper I held before them. I used to pontificate: How much more lovely would be the female sex if it cultivated its mind rather than make this show of legs! Indeed, as I liked to say, if the purpose of short skirts was to show off legs that purpose was being defeated by the multiplicity of legs. It was like a forest in which you don't notice any one tree because of the forest of trees.

I SAID to Mrs. Jackson: "If Jews really are responsible for the new skirts they've made a contribution to social beauty by covering up legs. Fine art I call it, Mrs. Jackson."

Mrs. Jackson, though, was feeling deeply hurt by what she called the abominable meanness of the Allentown letter. She said it seems that prejudice takes up any excuse to find blood to feed on. If it weren't long skirts it would be that Jews are no good because they are frequently brunettes and gentlemen prefer blondes. "This letter," she said, "could make me ashamed of being Christian if I weren't sure that the writer is a Gentile who is a Christian only by false pretense. Only the phoniest Christian can be anti-Semitic and write a letter like this. Notice, it's a stab in the dark. The coward doesn't sign any name—just 'A Friend'. A friend of whom or what? Certainly no friend of mine, no friend of decency, no friend of Christianity, no friend of the brotherhood. A friend of guttersnipes, associate of the rat that gnaws dirt in the dark."

All of which is submitted as a reply to the Allentown letter-writer in case any one finds the hole in which he, or she abides.

(Seven Arts Features Syndicate)

Synagogue Must Widen Horizons, Not Only Call To People To Return, Chaim Greenberg Tells J.T.S. Labor-Zionists

Special

NEW YORK—In a brilliant address in which he discussed the relationship of religion to labor, Dr. Chaim Greenberg, editor of The Jewish Frontier, told the newly formed student Labor-Zionist chapter of the Jewish Theological Seminary that "it is the duty of the synagogue not merely to call 'come back' into communal religious life, but to widen spiritual horizons and to awaken dormant spiritual forces innate in every man."

He urged religious leaders to "use less polemics, arguments, and proofs and more images through art, music, and poetry. This creativity," he said, "will penetrate the masses and bring them back even to dogmas and institutions."

He ascribed "great importance to rituals because established symbols are of common spirit-

ual value," but added that "symbols which do not enrich us are superfluous, excess baggage. Unless they give warmth and elevate us, they should be discarded. Some may become dead wood, and there is nothing more dangerous than this. Boredom in religious life is blasphemous and sacrilegious for the intelligent man."

Dr. Greenberg strongly opposed the establishment of separate "labor synagogues" or the lowering of fees for Jewish laborites for "this will create separatism and class lines. Religion in the realm of social relationship must be a leavening and equalizing agent, not a separating one," he concluded.

Prior to his address, the student Labor-Zionist movement, the first to be established in the Seminary, elected Arthur Talmadge, Brooklyn, president.

Shapiro Heads Brandeis Board

Jewish Telegraphic Agency
BOSTON—Morris Shapiro of Brookline, Mass., has been elected president of the Brandeis Foundation at a meeting of the board of directors. The board also announced the addition of six new

board members from the Greater Boston area. The Foundation Jewish-sponsored, non-sectarian serves as the fund-raising arm of institution of higher learning in Brandeis University, which will the United States.

POSITIONS

Advertisements in this section are a minimum of \$2.00 for four lines of agate (size used here) type and 50 cents for each extra line.

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teacher and well qualified to serve in such dual capacity. In replying please give age, training, experience and salary requested. Dept. B, Box 1633, Indianapolis, Ind.
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AN EDITORIAL FROM THE JEWISH SPECTATOR, DEC., 1947

"HONORS" FOR DR. FINKELSTEIN

IN recent years and months a plenitude of honors has been showered upon Dr. Louis Finkelstein, President of the Jewish Theological Seminary of America. It seems a safe guess, however, that none of these expressions of public recognition has given him the satisfaction of the signal "honor" now bestowed upon him by Dr. Frederick A. Aston and the journal "Theology Today," published by Princeton Theological Seminary, a Protestant institution dedicated to the training of Christian ministers.

Writing in the July 1947 number of "Theology Today" on "The Christian Church and the Modern Jew," Dr. Aston points out that the present time is singularly opportune for the efforts of Christian missionaries to the Jews.

"Why is the present time of unparalleled opportunity for the evangelism of Israel?" Dr. Aston asks, and answers the question as follows:

"There is a new Jewish attitude towards Christ, to wit, Sholem Asch's books. . . . The eyes of Jewry are turning timidly, perhaps, but nevertheless wistfully, toward Christ. At the Institute for Religious and Theological Studies (of the Jewish Theological Seminary of America) a luncheon follows the morning program. On a number of occasions Dr. Louis Finkelstein, President of the Jewish Theological Seminary of America, has asked Christian ministers to offer prayer at the table. These prayers have been concluded in the name of Christ. This may seem of little moment, but a generation ago it would have been unthinkable."

Since the establishment of the Institute at the Jewish Theological Seminary of America in 1938, THE JEWISH SPECTATOR has carried on a determined fight against the type of interfaith activities sponsored by the institution. Alas, ours has been a voice crying in the wilderness and so the evil has grown—until it has now come to it that Christian missionaries acclaim the Institute at the Jewish Theological Seminary and Dr. Finkelstein as helpful allies in the evangelism of the Jews. "Theology Today" is not a "crank publication." It is one of the leading and most respected journals of Christian theology. Its editor, Dr. John A. Mackay, has been a frequent guest lecturer at important affairs of the Jewish Theological Seminary of America. At one of his platform appearances in the Seminary, incidentally, Dr. Mackay called upon the faculty, students and assembled guests to acknowledge Jesus as "Abraham's greatest son." At the time, it was explained, that Dr. Finkelstein was unaware of the nature of Dr. Mackay's address—yet the fact that Dr. Mackay made propaganda for Jesus in the Seminary did not keep Dr. Finkelstein from presenting the distinguished Princeton missionary to other Seminary audiences. Why?

When Sholem Asch published "The Nazarene," the Jewish Daily Forward, a secularly oriented Yiddish paper, promptly suspended him from the staff.

Dr. Finkelstein, however, who has greater "merits" for what Dr. Aston calls "turning Jewry toward Christ," continues to preside over the Jewish Theological Seminary of America.

How long will this be permitted to continue?

How long will American Jews contribute to the support of the Jewish Theological Seminary, where "benshen" is concluded with the name of Christ?

There are many distinguished alumni of the Jewish Theological Seminary of America, who do not approve of Dr. Finkelstein's Christianizing activities. We call upon these rabbis to act NOW.

Jewish scholars and groups the world over are observing this year the 100th anniversary of the birth of Solomon Schechter, the spiritual father of the Jewish Theological Seminary.

What would Schechter have to say concerning the missionary activities sponsored by the Seminary, which he charged with the sacred duty of unholding Jewish tradition?

Among the alumni of the Jewish Theological Seminary there are scores of men who were trained under Schechter to carry the light of the Torah to American Israel.

It is the sacred duty of these rabbis to honor the memory of their master and shield it from being desecrated by Dr. Finkelstein who dishonors the position which Solomon Schechter once graced.

Louis Finkelstein has forfeited his place in the Jewish community! He belongs with Sholem Asch and another few Christ-intoxicated individuals!

Dr. Aston writes that a generation ago it would have been "unthinkable" that prayers in a Jewish Theological Seminary be concluded "in the name of Christ." It is "unthinkable" today, too—and American Jewry will act to prove it!

Copies of the December issues sell at 25c. Orders, accompanied by remittances, should be addressed to:

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THE JEWISH SPECTATOR

110 West 40th St.

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The Guide Post

A GUIDE OR AID FOR USE OF THE POST

By DR. GERSHON GELBART

Taking Part In Christmas Plays

A QUESTION was raised the other day in our presence: Should Jewish pupils in the public schools take part in Christmas plays and choirs?

In the course of the heated discussion that followed—discussions need not be heated, by the way—it was pointed out that Christmas is an event of deep religious significance to Christian boys and girls and that participation in its observance is a cherished privilege. Apart from other considerations, a Jewish child taking an active part in this religious celebration is actually depriving his Christian friend of this privilege.

What do you think about it? Let's talk it over. We will be glad to print some of the more interesting letters.

Another thing. Have you any problems that may be bothering you or your friends? Why not give them an airing in this column?

About Thanksgiving

DID you know that Thanksgiving Day is copied from the Jewish Festival of Sukot? Both are harvest festivals. The Pilgrim Fathers constantly tried to pattern their lives after the Hebrews of the Bible. The fact that Thanksgiving Day comes some two months after Sukot is due simply to the difference in seasons between Palestine and Massachusetts.

When you eat your turkey, you might pause in your chewing and give a moment's thought to the derivation of the word. It comes from the Hebrew word "tuki", usually translated as "peacock" in the English Bible. Luis de Torres, Columbus' Jewish interpreter, thought that the gobbler was the bird mentioned in the Bible, and the name stuck.

What's In The Sidra?

THE week's Bible portion is "Vayishlach" (in this column, "kh" will stand for the Hebrew letters "Het" and "Haf" or the Scotch and German sound "ch"), Genesis 32:4 to 36:43. Of unusual interest is the story of Jacob's return to his native land after an absence of twenty years. The meeting with his brother Esau is packed with suspense and excitement that make you forget that the narrative was written some three thousand years ago. You may enjoy the story also in the form given in Cohen's "Pathways through the Bible", pages 43-46. (An excellent book to own, by the way.)

The Fifth Commandment

THIS column is not addressed exclusively to teachers and the young men and women in their classes. It is meant for parents as well.

How many of you are in the habit of discussing your religious school work with your parents? (I don't mean school gossip, either.)

I think every son and daughter has a very serious responsibility towards his or her parents, and that is to keep them young. Adults have such an unfortunate habit of slipping into middle age and old age. They can stay young only if you will take the trouble to share your experiences and your interests with them. One of the characteristic traits of youth is the capacity and the desire to learn. One never grows old really until the desire for learning is lost. Use this column as material for conversation at the dinner table, or in the living room. At first, your parents may be a bit shy about it, but if you keep at it, they will get to enjoy the experience eventually. It can be great fun.

Growing Pains

THE American Jewish Conference is very much in the news these days. Its very existence is at stake.

The third session last year authorized the appointment of the Committee on Future Organization, headed by Rabbi Maurice Eisen-drath, to devise plans for making the conference permanent, and adding to its scope, which heretofore has been limited to action on questions affecting only Europe and Palestine, problems of the Jews in the United States. That committee has made its report and some think the plan too weak, others believe that it is all that can be expected as a basis for a start. Discussions on these points are continued on pages 4 and 5 of this issue, with an editorial on the editorial page.

Can you see in this problem a parallel to the issue of the authority of the United Nations? Aren't organizations, like nations, fearful of surrendering any part of their sovereignty?

To Join The League

The Junior Post League is your club. Every young person who reads the Junior Post may become a member. All you have to do is fill out the membership application coupon in this column and send it to Ruth Paller, 5610 Carrollton Ave., Indianapolis 5, Ind. When we receive your application we will send you a handsome certificate enrolling you in the League. But don't wait for your certificate before entering the contest and writing for Pen Pals. As soon as you have mailed your application, you are entitled to take part in all League activities.

D. Beryl Manischewitz has been named chairman of the program committee for the second annual National Conference of the Joint Defense Appeal.

Fund for Raymonde

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Minnesota Probes Fraternity Bias Rules

SPECIAL MINNEAPOLIS—Rules of fraternities which exclude Jewish and non-white students are being investigated by a committee of the University of Minnesota's inter-fraternity council.

John Levine, council president, indicated that elimination of the discriminatory clauses may be the outgrowth of the movement.

THE JUNIOR POST

RUTH PALLER,
Editor

Letter Box and Pen Pals

Larry S. Pike, 27 Anderson Street, W. Savannah, Ga., writes: "I've got an idea for the Junior Post. Why not have a puzzle corner in the paper. It could have puzzles, games, and lots of other things. What do you think about it? I would like pen pals up to age 10, boys and girls. My hobbies are baseball, football a little, school and Hebrew school."

I think a puzzle corner is a fine idea, Larry. What do you other members think? If you like it, send along your favorite riddles, puzzles, and games to start off the corner.

Malka Feller, 1335-52 St. Brooklyn, N. Y., is president of the Hapoel Hamizrachi group of Zionist girls who wish to prepare a Chanukah package for Raymonde. She also writes: "I would appreciate it if you would put in an article concerning the difference in the Zionist organizations."

I am 12 and would like some pen pals. I am the youngest of the girls I stay with. I like to read, bike-ride and take part in many sports. I go to Shulamith School for Girls, which is a girls' Yeshiva. I would like pen pals from the United States, Europe, and Palestine, my birthplace.

The contents, which you wrote about in your Oct. 31 issue was portrayed in the Shulamith school in June at the graduation exercises."

For Raymonde's Chanukah package, we would suggest 11 pounds of material consisting of a dress or skirt and blouse, size 10, sweaters, socks, handkerchiefs, silk underwear as a special treat, candy in a metal container, crayons, paints, writing paper, scissors, bars of soap, sewing supplies, comb, brush, doll, jewelry, canned fruit, date and nut bread, or other non-perishable goodies. The package should be sent to Foster Parents' Plan for War Children, Collection Depot, 991 First Avenue, New York 22, N. Y. On the package should be written a list of the contents, and the name Raymonde Ivankovitzer, No. 7310. Many thanks to all of the members of your club.

Regarding a description of the various Zionist divisions, how about the girls at your school each taking one division and writing a paragraph about it? If you will send us the complete report, we will be happy to print it as a contribution from the Shulamith school.

Sue Chason, 20 Auerbach Lane, Lawrence, L. I., N. Y., age 15½, attends high school. She would like pen pals. Her hobbies are reading, collecting stamps, and picture post cards, and writing letters.

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Dear Boys and Girls:

Here is a Chanukah story you can read to your younger sisters and brothers. It's taken from a book of holiday stories, "What the Moon Brought," by Sadie R. Weilerstein. The book will be a

favorite with girls up to age 10. It tells how Ruth and Debby, who are almost twins, celebrate the holidays in unusual and exciting ways. And best of all, it tells exactly how each reader may do the exciting things herself.

THE DOLLS' CHANUKAH

EVERYBODY at Ruth's and Debby's house loved Chanukah. Even the dolls did. There were five of them: Anna, Joan and Rebekah, Didie—he was their baby doll—and dear old Judah Maccabee.

Judah Maccabee was a rag doll, but a very handsome one. Aunt Ann had sent him to Ruth and Debby when they were only three years old. It was on Chanukah, so of course they named him Judah Maccabee. Daddy made him a helmet and a spear and shield, but he didn't wear them every day. It's hard to hug a doll with a helmet and shield on, and Ruth and Debby were always hugging Judah Maccabee.

But every year, when Chanukah came around, they took the shield and helmet out of its box and dressed Judah Maccabee most splendidly in his armor. How brave and handsome he looked as he stood guard over the Menorah; it was no wonder the dolls loved Chanukah. Wouldn't you if you had Judah Debby. "If the dolls eat pan-cakes, they ought to light lights. It isn't right to have the pan-cakes without the lights." "But where could we get a menorah little enough for the dolls?" asked Ruthie. "We could make one," said Debby. "Out of clay." And that's what they did. Ruthie fetched a ball of clay, and Debby rolled it and patted it un-

They didn't give any to Didie. "He's only a baby," Ruthie explained. "Pancakes might not be good for him."

IT WAS WHILE the dolls were at supper that a thought came to Debby. "If the dolls eat pan-cakes, they ought to light lights. It isn't right to have the pan-cakes without the lights."

"But where could we get a menorah little enough for the dolls?" asked Ruthie.

"We could make one," said Debby. "Out of clay."

And that's what they did. Ruthie fetched a ball of clay, and Debby rolled it and patted it un-

(Continued on next page)

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By DR. THEODORE N. LEWIS

Letters of Hebrew Authors, Arranged and edited by Dr. Max Raisin. Published by Israel Matz, Brooklyn.

THIS VOLUME of Hebrew letters edited by the scholarly pen of Dr. Max Raisin, is a testimonial, though of course not intended as such, to one of the most zealous of American patrons of Hebrew letters, Israel Matz. A Hebraist of distinction himself, Mr. Matz has dedicated it to the cause of Hebrew literature. Many a Hebrew publication, magazine and pamphlet—would not have seen the light of day were it not for his financial outlay. Struggling and needy Hebrew authors have found him an understanding and sustaining friend—a "deliverer" in more sense than one. His office in Brooklyn is a rendezvous for scholars, authors, writers, whose problems and difficulties receive his sympathies and careful attention.

The present volume, the fruit of Mr. Matz's generosity and vision, is a unique collection of Hebrew letters written to him by famous and honored Jewish personalities from many lands, covering a long span of years and exciting history. Practically every Hebrew writer of renown during the last two decades and more, has corresponded with Mr. Matz. While the epistles are interesting, a few are amazingly so for historical and other reasons.

ELIEZER BEN YEHUDAH, the father of modern Hebrew, directs from Palestine to Mr. Matz a truly unusual request. This noble crusader asks permission to use the money raised to purchase a home for him in Palestine, and to which Mr. Matz contributed generously, to defray the printing and publication costs of the Hebrew dictionary upon which he was working. Only such sacrificial devotion could have created modern Hebrew.

Another Palestinian, Ben Eliezer, a Tel Aviv resident, writes in grateful thanks for a loan which "literally saved me."

M. D. Brandstetter's letters, written in 1926 from Tarnoff, reveal the terrible plight of this gifted scholar in Bolshevik Russia. Only the financial assistance of Mr. Matz kept him alive.

An even more revealing account of the suffering and humiliation of Jewish scholars is provided by the letters from the Russian Jewish scholar, Gallant, who never signed his name for fear of the Russian secret police—more zealous today for "counter-revolution" than in the early stages of Soviet "democracy."

FRANK AND PAINFUL are

the details Prof. Gallant gives in the 136th letter of this volume. "My condition," writes this noted Jewish scholar, "is fearful and frightful, both my spiritual condition and physical . . . my worries and suffering have exceeded all boundaries . . . I have no wood for heating purposes, and no warm garment for the cold day . . . I even cannot leave the house in the absence of a winter coat." The remittance which went out immediately enabled the writer to purchase the desired garment. What pain and humiliations Jewish scholars suffered under the Bolshevik regime, and what terror was and is resorted to in order to prevent the world from discovering the truth about life in Soviet "democracy."

Reubin Brainin was a Hebrew author of enormous stature and distinction. During the declining years of his life, he became a strong partisan of Soviet Russia, which resulted in a deep estrangement between himself and his friends, colleagues and associates. Israel Matz was one of the very few admirers who remained loyal to him. Brainin's letters are a tribute not only to the steadfastness of Mr. Matz, but also to his love for Hebrew. Mr. Brainin founded and edited for many years the monthly "Hatoren." The financial burden was carried by Mr. Matz, who paid not only the printer, but even the salaries. Writing from Lakewood, Mr. Brainin states that Jews honor Mr. Matz not because of his wealth, but primarily because of his assistance to "our language and our civilization, and I can assure you that in every place where the Hatoren reaches, whether in our own land or overseas, they are very grateful unto you." True words indeed, today, as when first put down on paper.

The vast correspondence between Mr. Matz and such famous Jews as David Yellin, Silberbusch, Mordecai ben Hillel Hakohen, Hirsch Masliansky, etc., is tremendously interesting, always indicating not only a genuine admiration for their American friend, but his sacred devotion to the cause of Hebrew letters.

A LETTER to the editor from the late Dr. Bernard Drachman is of particular timeliness. Dr. Raisin sent him an essay he wrote on Jesus. Acknowledging it, Dr. Drachman significantly adds that while agreeing with Dr. Raisin's views, yet he "can see no use in writing essays like this by Jewish sages. The ultimate of it all is that Jesus, even though He came out from us a stranger in our midst, and with him begins a terrifying period of afflictions for our unhappy people, for which he is guilty whether rightly or not. What good does it do to assert his righteousness and to say that he did not want to

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National Jewish Post

Subscription \$4.00 ☐

(This is undoubtedly the finest Anglo-Jewish newspaper published in America. It contains all the news of Jewish interest.)

Please enclose this bill with check and indicate items covered.

The Doll's Chanukah

(Continued from preceding page)

til it looked like a fat little sausage.

"Pat, pat, pat!"
Make it smooth and flat."

she sang.

Then Ruth took a pencil and poked eight little holes in the clay. She made another one for the shammash candle, and the dolls' menorah was ready. Mother found a box of yellow birthday candles for Chanukah lights.

AFTER THAT, Judah Maccabee lighted Chanukah candles every night; one on the first night, two on the second night, three on the third, then four, five, six, seven, eight. Ruth helped him, too. First Daddy would light the candles in the big menorah. Then Judah Maccabee would light the candles in the little menorah. The dolls sat in a circle and listened most respectfully. They didn't as much as stir—until Up flared the tiny light, and then Every dolly smiled, Amen.

"The dolls are so sweet," said Ruth and Debby, "we ought to give them Chanukah presents."

So, on the fifth night, when all the relatives came to dinner and everyone got Chanukah presents, there were gifts for the dollies, too.

Rebekah was given a gay, knitted cap; Didie a cunning bonnet with blue ribbon rosettes; Joan a pair of doll skates; Anna a wee apron with real pockets. But the best present of all was Judah Maccabee's. Cousin Danny

destroy our religion, nor harm us?" Telling words, which Jews who propose to write on Jesus ought to keep in mind.

The editor, Dr. Max Raisin, whose literary activity covers a long span of years, ranks among the foremost and most gifted of modern Hebrew writers. While a mere youth, the editor of the distinguished Hebrew magazine "Haolom" invited him to become a regular contributor, and repeated the invitation again and again.

This volume of letters, which bears the stamp of his wisdom and erudition, constitutes a genuine addition to Hebrew letters, which will be read with profit and joy.

Ordained Rabbi, 29.

college graduate, recognized leader and speaker, with established conservative position, now desires change. Write 9008 12th St., Detroit, Michigan.

brought it to him. You'd never guess what it was! A blouse, a pair of shorts, a hoe, a spade, and a pick-ax.

"There," said Danny, as he laid the pick-ax over Judah Maccabee's shoulder. He's a halutz now; a real Palestine farmer!

He'll dig and he'll sow;
He'll make the green fields grow!
He fought with sword long years ago;

Today he'll fight with pick and hoe;

He'll plow and he'll sow!

To Palestine he'll go!

HOW PROUD Ruth and Debby were of their dear Judah Maccabee now that he was a halutz! Daddy stood Judah next to the blue and white Palestine box.

"We had better give him Chanukah coins," he said. "He'll need a lot of them to buy land in Palestine. Let us fill up his box."

He put his hand into his pocket and drew out four quarters. Clank! Clank! they dropped into the box. Grandpa put Chanukah coins in, too. So did Mother and Grandpa and Aunt Frieda and Danny and Judith. Then it was Ruth's and Debby's turn. First each of them dropped a nickel in the box for herself. Then—Debby put a penny in dolly Anna's wee hand. Clinkety, clink, the penny was in the box. She put a penny in Didie's hand. Clinkety, clink, Didie's penny dropped into the box. Ruth did the same with Rebekah and Joan.

As for Judah Maccabee, he stood straight and proud with the pick-ax over his shoulder, and guarded the box with its precious pennies. It was the happiest Chanukah he had had in all his life.

Congregation B'nai Jacob, New Haven, Conn., recently devised an unusual method of interesting members in Jewish organizations. It considers of benefit to the community, when it mailed an "optional bill" to every member of the congregation.

At the congregant's discretion are membership in the Jewish Publication Society and the Zionist Organization of America, and subscription to The National Jewish Post.

"B'nai Jacob," says the statement, "feels that the following organizations are essential to the welfare of the Jewish community, and has therefore taken this means to facilitate your affiliation with them. Your payment will be forwarded to the national office upon receipt."

Of the Jewish Post the optional statement says: "This is undoubtedly the finest Anglo-Jewish newspaper published in America. It contains all the news of Jewish interest."

Paper Hails Admission Of Jewish Fraternities

Special

COLLEGE PARK, Md.—The Hillel Herald published by the Hillel Foundation at the University of Maryland hailed the acceptance of Jewish fraternities into the school Interfraternity Council.

"Whether independent or Greek," the paper said, every member of the Jewish faith at the university should derive satisfaction and inspiration from this triumph.

"Through cooperation in the I.F.C., SAM and TEP will prove that they are not segregated religious groups but an integral part of college life, eager to work hand in hand with their Gentile brothers for the good of the school. In doing this, they will be representing all of their fellow Jewish students."

"Suspicious eyes," the editorial continued, "will be watching to detect the slightest false move, but these same 'eyes' will discover as time goes on, through actual contact, that SAM and TEP are no more subversive elements in the council than are SAE or ATO. And in time the black cloak of intolerance will disintegrate."

"It is gratifying, this 'acceptance' of the Jewish fraternities; yet, we must not become complacent. The official barrier has been lowered. Now we must attempt to obliterate the unofficial barriers, which are more entrenched and even more deadly."

"The initial move has been made by SAM and TEP. The rest of us must strive to liquidate all types of discrimination, for that like charity, begins at home."

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